CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 9.

FEMALE EDUCATION IN CONVENTS.

As we inquire more particularly into the character of convents, we shall find that our presumption against their suitableness for the education of youth, is confirmed. The discipline is strict, and strict about small things, and calculated to create disgust at its childishness, or to overpower the mind with awe at the display and mystery, and thus lead it captive into an admiration of the ascetic life; to induce indifference or a superstitious devotion to religion; neither of which is accordant with a sound mind or the purposes of a female education.

With respect to the *studies* prescribed and pursued in convents, they are altogether in an undue proportion of the ornamental kind, and are little likely to discipline the mind to correct thinking or to furnish it with useful knowledge. The education is showy rather than useful; adapted to a life of seclusion, of ease, of wealth, rather than to the ordinary duties and cares.

A convent education seems to us to be based on a very imperfect conception of what constitutes a proper education for females. Female education, in our view of it, consists not merely in the ornamental branches, as music, painting and needlework, and in a propriety of external behavior; but it embraces such a discipline of the mind, the formation of such habits, and the acquisition of such knowledge, as will most assist the pupil in acquiring an independence of character, and in safely passing through the dangers and trials of this life. The polite accomplishments, which are the principal things taught in convent schools include only a very small part, and the least important part, of the objects of a female education. For the objects which we conceive of in female education, we believe the convent fails in the most important requisites.

The following remarks of a sensible writer on the faults of female education in England, will to some extent apply to the same subject in this country, especially to an education in a convent. 'Modern refinement,' says he, 'appears to be doing more injury through the medium of female than of male education. In the *latter*, the study of ancient literature and modern science, must tend, if not carried to excess, to elevate the mind and strengthen the intellectual faculties. But surely this cannot be expected from a system which constantly aims at the cultivation and indulgence of certain *senses*—as, for instance, those concerned in music and painting. From ample observation, I am satisfied that the degree of attention bestowed on these acquirements or accomplishments, is incompatible with an adequate study of the more useful, not to say more dignified branches of education, and a proper amount of bodily exercise. I am, indeed, prepared to maintain, and I do not hesitate to assert, that the present system of female education is a system of SENSUALITY, in the broadest—I had nearly said the worst signification of the word! Few are acquainted, or capable of becoming acquainted with the baneful consequences of this system; but many are doomed to feel them. The poisoned arrow, in this case, leaves no wound; but the venom meanders slowly through the veins, and effects its destructive work unseen and unknown! What but evil can be expected from a system of education which enervates the mind and enfeebles the body—which polishes the external *senses*, and leaves the intellect a prey to rust and moth—which excites the imagination and obtunds the judgment—which, to speak out plain, fosters mere ANIMAL FEELING and discourages MORAL SENSE.'

'I speak of the abuse and not the use of music. If the 'concord of sweet sounds' were made a rational and moderate recreation and relaxation from abstruser and severer studies, it would be all well. But MUSIC is now esteemed the prime accomplishment, and to make any figure in this, the young female must spend four or five hours of the day, and as many of the night, in thrumming the piano and straining her lungs. But this is not all. The musical maniac engenders the desire, and indeed creates the necessity, for a constant round of concerts, operas, and festivals, by which the health of the body is enfeebled—the energies of the mind paralyzed—and the moral principle itself is undermined!' (*Johnson on Change of Air.*)

Still there are some who praise convents as the most suitable places for the education of females; but this is done by those whose views of female education, instead of exciting envy, are entitled to but little respect. There is a pride about an education in a convent, as there is about every novelty. This pride will account for most of the partiality for an education in a convent, which has prevailed in this vicinity.

We believe that an education in a convent has been praised among us, not so much because its merits have been understood, and the character of the school has been examined, for priests only are admitted to the schoolroom,—as because such an education has been reported to be excellent. If such an establishment were closely inspected, and its character as a school, were carefully inquired into, we believe that few circumstances could be found, apart from the show and parade, which would authorise much commendation.

How is it in respect to any of the branches taught in these schools? Do the pupils understand them better, and learn them in less time than is done elsewhere? We are among those who do not believe in any royal road to knowledge, and, therefore, do not expect to find it in a convent. We have no reason for supposing that knowledge of any kind is obtained in an easier way in convents, than in many other schools among us.

Still there are some who prefer an education in a convent for females, to one in any other school; and several reasons are alleged for this preference. A convent school is recommended, because the discipline is strict and therefore is well suited to restrain youthful excess. It is to be regretted, if the fond indulgence of parents or their indiscreet management, or the perverse disposition of the child, has rendered it necessary to send their daughters to a convent in order to keep them within bounds. It is to be regretted if children cannot be governed without the walls of a convent. Besides, what is to be done with them, when these monastic restraints are taken off, and they are discharged from the convent? Have they, by a few months' residence there, acquired such renovated habits as will last for life, without renewing the severe discipline?—It is said that these teachers have had the best schools and instructers for their own education. Of this fact we have no evidence; and it is hardly credible that their opportunities for learning, or their qualifications for teaching, any of the useful or ornamental branches, have been superior to those of many others who have never taken the veil, and who have no idea of doing it. Are such opportunities and qualifications confined to the Catholic nuns? Do they not both belong equally to Protestants?

One most important means of qualification which the convent teachers are destitute of, and one too, entirely overlooked by their admirers, is *an acquaintance with the world.* Now, is it better to have for teachers those who have had an opportunity for learning what is wanted and what would be useful in an education, by an acquaintance with the world? or is it better to have those who boast of their seclusion from the very world, for which they profess to educate young ladies?

In other cases, those who seek patronage, pretend to at least all they know, and have had opportunities of knowing; but in this anomalous case, the teachers profess *not* to know any thing of the world, and *not* to have had any experience of it, and yet ask public patronage for this essential disqualification, and are actually allowed *merit* for their want of opportunity even, by some who give them their patronage, and earnestly urge others to follow their example.

Among the effects which an education, in a convent, is likely to produce, is that of impairing the independence of the mind in thinking and acting. As convents are founded by Catholic priests, and placed under their supervision, and, as the teachers are recluses, wholly devoted to the Catholic cause, the effect on the pupils is likely to be of this character. As the pupils are constantly witnessing in others an undue deference to authority, an unresisting subserviency, and a distant awe, it will be soon found that their minds and habits are shaped in a way not favorable to independence. Children at once copy what they see in others. The pupils in a convent must think with the nuns, or rather the nuns tell the pupils what to think, as in Catholic countries, the people must think in masses and all alike, and must always come to the same conclusion with the Infallible church.

The pupils, moreover, being placed in a Catholic school which is of a foreign origin, and in which there is much formality, strictness, show and mystery, are soon led to look upon the *Superior* as a superior being—not made of ordinary clay, and to regard her as really clothed with more than human authority, and as partaking of some of the attributes of Papal infallibility; and this impression is strengthened by the spirit and drapery of the place. And soon the same awe is felt for the teachers generally. While the pupils are in the convent, enchanted by the objects before them, they may smile at this idea as altogether imaginary; but we believe it to be true; and the effects on their minds and habits afterwards show the correctness of it.

One leading purpose of Providence, in the arrangement of the affairs of this world, appears to be to make every person, as far as may be, independent in thinking and acting; so that every one shall form his own conclusions, and act understandingly,—with as little dependence on the mere authority of others as possible. In early life we are altogether dependent on others. The infant is the most helpless of all animals. At every period we are in many respects dependent on others; but, as we advance in life, our powers are unfolded, our knowledge of our relations to this world is extended, and the mind increases its power of discriminating, of reasoning, of judging and of deciding. The leading purpose we have alluded to, is that we may think for ourselves, form our own conclusions understandingly, and act from our own convictions,—always, of course, having our minds open to more intellectual light, which may come from any source, but which is to be appropriated by *ourselves:* in this way we may constantly improve our own judgment, with every accession of knowledge, also strengthen the rational principle of action in ourselves, and diminish as much as possible our dependence on others. This great purpose of Providence is directly interfered with, and counteracted by the Catholic religion, and by every institution under the auspices of that religion. Thus, it appears to us, that the tendency of an education in a convent, is hostile to independent thinking and acting, that such an education is likely to induce thinking and acting in masses, and is therefore unfavorable to the developement of the powers of a free mind, and uncongenial with the Protestant religion and a republican government.

(*To be continued.*)

FOR THE REGISTER AND OBSERVER.

DEATH.

From day to day we hear that another and another of our acquaintance has passed from time to eternity. If this individual happen to be a friend of ours, we feel a momentary sadness—and then it passes away like a dream. We hear the slow and solemn tones of the church bell, which announces to us that the spirit of some one of our fellow beings has been summoned from the earthly tabernacle of flesh, and has now winged its flight to the unseen world. While the bell is tolling, we may realize that a procession of mourners is moving slowly forward to the church-yard, to pay the last tribute of respect to a deceased father, mother, brother or sister. We can bring to our mind's eye, the slow and measured tread of this solemn procession retiring from the land of the departed, after the mourners have seen the remains of their relative or friend deposited in the dark and silent tomb. We picture to our imagination some faint ideas of the scene; but the idea is indeed faint, for we think only of the external forms; we have no lively image of the sad reality. We know comparatively nothing of the conflicting emotions which rise in the souls of the true mourners; and as soon as the procession has retired, and the bell has ceased to toll, the momentary feelings which these outward forms have excited, pass away like the morning cloud and the early dew—all is forgotten.

How different would be the impression made upon us, were we intimately acquainted with all the circumstances of this funeral scene, and with all the relatives of the deceased.

Follow me then to the sick chamber. We enter the house with soft and silent steps; we ascend the stairs which lead to the apartment of the sick; we gently open the door, and enter the room—and what do we there behold? Perhaps a young female prostrated on the bed, from which she is destined never more to rise. A short time since, we saw her engaged in all the busy scenes of life—as active and as gay as any of her playmates—taking part in all the innocent sports of childhood; but now, alas, how changed! Those eyes, which were once bright, quick of motion and beaming with intelligence, are now dull and sunken—they gaze about wildly and without meaning. Those cheeks, whose beautiful and healthy hues, a short time since, surpassed the roses of summer, are now thin, pale and haggard. Those lips, on whose edges, curled and played various expression of wit, gaiety, and buoyancy of spirit, are now at rest—they seem almost without life or motion. Those hands, which once exhibited a smooth surface of flesh, are now shrivelled and wasted away—every bone and every muscle seems exposed to full view.

Is this all we can see in the chamber of disease? Is there no other object to attract our attention? By the bedside opposite to us, stands a woman, who seems disconsolate and melancholy, almost without hope. Sadness has settled upon her countenance—a tear starts from her eye, and trickles down her care-worn cheek. She gazes intently upon the features of the sick child, watches every movement, and, as if by intuition, she gives language to every look from her child, interprets it into a want, and acts accordingly. Every sigh proceeding [illegible] fond mother with the most exquisite anguish.

By and by, the child seems relieved and talks of a world to come. Unclouded serenity has come over her features—her hands are upon her breast, her eyes are turned above. She is uttering a secret prayer. This is a foretaste of heaven. Her breathing becomes short and feeble—she gasps—her lips quiver—a slight, a very slight struggle, and all is over—the child is dead—her body is before our eyes, but her spirit has gone to God who gave it.

But where is that mother, whom we just now saw before us, the personification of grief? the scene is too heart-rending for her to witness. She has left the room, and retired to her closet, to offer up in secret, a fervent prayer to the Almighty for assistance and support in this trying moment, and for a happy exit to the spirit of her child. Does any one wish to catch a glimpse of an angel in heaven, bowing down before the throne of the Invisible? If so, I bid him picture to his mind, a pious mother performing this act of solemn devotion.

I have been thus minute in giving a description of the house of death, in order to prepare our minds to sympathize with the mourners. Yes, let us witness this preliminary scene, and we shall not be careless lookers-on, at the last rites performed for the dead. While we gaze upon that solemn procession moving towards the cold grave about to close over the remains of their beloved one forever, our hearts will be touched with sympathy and filled with the tenderest emotions. We shall feel for the mourning father, the disconsolate mother, the weeping brothers and sisters. We shall literally mourn with those who mourn and weep with those who weep.

But is this all? Are all our thoughts, all our feelings confined to earthly mourners? By no means—there is something more—something nobler. The scene will rouse all the pious and holy feelings of our nature—it will lead us to ponder well the solemn truths of religion—it will awaken in our minds the awful realities of the grave—it will remind us, strongly, that we must all, sooner or later, be cut off, and our bodies laid in the cold tomb. It will excite in our minds ideas of the spiritual world more real than volumes of written history, even had they come from the inspired pen of an angel.

I have dwelt on this subject at some length because I fear we have not all looked upon it, in its true light, and because I am fully convinced, that it may be made one of the richest sources of religious improvement. Let us often meditate upon the final separation of the soul from the body—let us bring the whole scene in lively colors before our mind's eye—and while we picture to ourselves an image of the mourners' distress, and are pained that a link is broken in that chain which once bound together a fond circle of friends or relatives; let us, above all, picture to ourselves, an image of those blessed abodes, to which the spirits of the just have flown.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

No. XI.

How swiftly roll the years away!

It seems but a short time since we were last called upon to give an account of our stewardship, with regard to our Sunday School labors.

My class now consists of six young ladies, from 15 to 18 years of age. It will be recollected that when I last reported I had commenced a course of Bible Biography, and had proceeded as far as Joshua. I will now proceed from thence, taking up some of the most striking characters, with such instructions and applications as I drew from them. Caleb was distinguished for fidelity and trust. Korah and his associates were an example of the consequences of jealousy and pride; Gideon of faith and obedience. In Samuel we find an extraordinary example of early piety. He was dedicated to the Lord from his infancy, which shows the advantage of early impressions of piety from a mother. He was early commissioned to utter denunciations against the Israelites, for their vices and idolatry. It seems to have been the purpose of his whole life to improve the condition of his nation, and to turn the people from wickedness, to righteousness and devotion to God. As age relaxed the vigor of his administration he appointed his two sons to execute the office of Judge; who proved themselves unworthy the trust; in consequence of which he was repeatedly solicited to appoint a king, which after enquiries of God, he was permitted to do. It was by his hand that the first person was anointed to be king over the Hebrew Nation. To use the words of a distinguished author, 'Samuel was a character unquestionably of the first class; of irreproachable integrity, undaunted fortitude, unabating zeal, unaffected and unblemished piety, sincere as a friend, gentle as a man, virtuous as a judge, and holy as a prophet.'

We next find Saul, a young man of the tribe of Benjamin, invested with the government of a nation which had never before known a king. In his character we find little to imitate and much to avoid. Jonathan his son was a remarkable instance of steady friendship.

When David is first introduced to us, we see him an interesting youth of fifteen; at that time he was called from his flocks and anointed by Samuel to be the future king of Israel; after which he returned to his ordinary occupation. Sometime after when Saul was suffering under a fit of gloomy hypochondria, to which he was subject, David was sent for to play on the harp, and drive away the evil spirit from the king. Some years after, when Goliath, the Philistine giant, insulted Israel with a challenge, David volunteered himself to encounter this terrible foe. He went forth, *not* clad in the armor which Saul had put upon him, but in his shepherd's habit, with only his staff and sling in his hand, his scrip, with five stones from the brook. No wonder the giant looked disdainfully upon him as he approached. But, 'he went forth in the name of the Lord of hosts, the God of the armies of Israel,' whom the giant had defied: and he was enabled to slay the enemy, and cut off his head, [illegible] the jealousy of Saul was very much excited, when he heard it sung, 'Saul has slain his thousands, and David his ten thousands,' and he ever after looked upon David with an evil eye, and hunted him down as a lion would his prey; and in more than one instance when Saul was in his power, he forbore to lay his hand on him, exhibiting a strong feeling of reverence for the 'Lord's anointed,' with a generous and forgiving spirit at the same time. After many trials and vicissitudes, in due time we find David acknowledged king over the tribe of Judah first, afterward over all the tribes of Israel. When the time came that he enjoyed peace with the neighboring nations, he formed the design of building a temple to the worship of God; but he was not permitted to do it because he had been engaged in wars, and had shed blood. Another instance of his generosity was shown in his inquiring if any remained of the house of Saul, that he might provide for him. Mephibosheth, a son of Jonathan was found, who was lame in both his feet. He restored him all the land of his father, and fed him from his own table continually. After what we have seen concerning David, could we for a moment suppose he would become the victim of a vile passion, and cause innocent blood to be shed to gratify it?—It was even so—But, was he happy? did not his conscience most bitterly reproach him? Many were the troubles he suffered in his family after this. His dearly beloved son, Absalom, slew his brother Ammon, for which he was banished three years. Then this same favorite son, so renowned for his beauty, but possessing a most treacherous heart, 'stole the hearts of the people,' and sought the life of his father that he might be king in his stead. He placed himself in such a situation as to be seen by all those who were going to address the king, and spoke to them in such a manner as to win their affections. Do not we sometimes see this ruling passion among us? Do not we see men behave with great affability and condescension to those whom they would otherwise consider their inferiors, for the sake of getting an office?—*What a scene ensued!* David with a few friends was obliged to flee from Jerusalem to save his life.—The consequence was, the two parties ultimately met in the wood of Ephraim, where they fought a battle, and Absalom was caught in an oak by his hair, and was afterward pierced with three darts by Joab, while he was yet alive, which killed him. Through all these troubles David showed the same trust in God, which he did when he went forth to meet the giant; and the most perfect resignation in all his afflictions.

Of Solomon I will only say that, although he was so highly distinguished for wisdom and knowledge, riches and power, yet his 'heart was not perfect with the Lord his God, as was that of his father David.' He married wives from idolatrous nations, under whose influence he was induced to depart from the worship of the true God, to that of idols, for which he was signally punished. This shows the danger of being connected in any way with unprincipled persons.

In Jeroboam we find no good thing. It was he who made all Israel to sin. He made himself gods and molten images and 'cast the Lord behind his back.' A curse was pronounced upon his whole house. All Israel suffered because of him. I drew two important lessons from his character, viz. 1st. That a whole nation suffers when unprincipled, licentious, vicious men are at the head of government—that the more exalted the station, the more extensive the influence, therefore, the more important it is that high offices should be filled with the very best men. 2d. The great responsibility of parents with regard to their children. The whole house of Jeroboam was cut off in consequence of his sins. Children must be sufferers, either in a moral or physical point of view, who are continually exposed to the influence of such pernicious examples.

(*To be concluded.*)

UNITARIANISM IN THE WEST.

I recently made a short journey in Illinois, which has furnished me with a few facts of an encouraging nature. They are calculated to confirm us in our hopes of the rapid progress of truth, if its friends are but faithful to it. I am more than ever convinced, that if Unitarian doctrines are not extensively received in this western land, it will not be because men's minds are unprepared for them, but because those whom God has sent will not go on their mission. Let them remember that their condemnation is very great, who, when their Lord cometh to reckon with them, are constrained to answer, 'We digged in the earth and buried our Lord's money.' The object of my journey was to visit Peoria, on the Illinois river. This is a flourishing village, most beautifully situated at a point of the Illinois where the river widens into what is called Peoria Lake. The natural location is the most perfect that I ever saw, and could not be improved. The ground rises gradually from the river, at an angle suitable for streets, and spreads out into a wide and level table-land or prairie. There is room for a city of the largest size, without any expense being incurred in grading: the ground is all ready for houses and streets. This is an advantage rarely enjoyed by the river towns of Illinois and Missouri. The banks of the rivers are generally either so flat as to be overflowed, or so bold as to be inaccessible. Peoria will therefore profit the more by it, and will undoubtedly be a town of some magnitude and considerable importance. It has a good back country, a good river navigation, and an enterprising population. The number of inhabitants is now about eight hundred; probably more. There are among them many New Englanders, and some highly cultivated families. I went up the river by steam boat and did not reach the town until 11 o'clock Sunday morning, and supposed of course that I was too late to preach that day. But two or three individuals thought the attempt worth making, and after dinner notice was passed round from mouth to mouth, that I would preach in a public room in a tavern, at 7 o'clock. The room could not contain more than eighty or ninety, and I found it very full. The audience was remarkably respectable, and comprised, as I was told, and from their appearance should have judged, many of the most enligthened and influential members of the community. I preached from the words 'In understanding be ye men,' and was gratified by their close attention. On Tuesday evening I again preached to about the same number, giving a brief statement of Unitarian doctrines.

The result of this partial and by no means systematic effort was, that a number of individuals authorized me to write for some one to come out and preach three or four months in their village, so as to make a fair experiment in forming a society; they agree to defray all his expenses in travelling and staying with them. Here then is a good opening, and if a suitable person can be obtained, who will make a small sacrifice for the sake of doing a great deal of good, there is no doubt of a large society being soon established. At present there are but two small societies in the village, both Presbyterian, one of the 'old school,' the other of the 'new.' The former has a small house of worship but so few male members, that it was necessary to go out of the church to make up the requisite number of trustees; it is also very unpopular. The 'new school' have no house, and meet in a school room. There was formerly an Episcopal minister there, who preached in the room where I preached, and his audiences were quite numerous although there was *not one* Episcopalian in the place. He was a good preacher, and was supported by Unitarians, who, to their credit, be it said, are always ready to uphold any mode of public worship which is conducted with a liberal spirit, even if it is not that which they prefer. Since he left them, they have not generally attended any where, because they found little comfort or improvement in going to church, where they were preached at as heretics. In truth the church-going portion of the population embraces a very small part of the male inhabitants. Hardly any body goes to church. And this, not as I was assured by some who themselves have not been to church for several months,—not because they do not wish to go, but because there is no place where they can go profitably. Many of them have always been accustomed to attend public worship, and now read their Bibles carefully, and are ready to make personal sacrifices for the sake of regular religious instruction. The number of those who do not call themselves Unitarians, and perhaps do not know what it is, but who are ready to contribute to the support of a church founded upon broad and rational principles, is very considerable. Upon the whole, I think the prospect in Peoria nearly or quite as good as it was in St. Louis when we began here. That town will never be so important a place as this must be, but a society established there now would grow with the town and exert a great influence upon the whole vicinity. There is no part of Illinois which promises more than the section of fifty miles about Peoria, and already it includes several considerable villages. At Tremont, a new settlement composed chiefly of New Englanders, and not more than fifteen miles from Peoria, there is now an opening, and many have expressed their conviction that if our tenets were preached there now, the majority of the town would unite in supporting them. At present they have no formed churches, although not less than one hundred families. Why should we lose such opportunities?

At Pekin, another village, 10 miles from Peoria, I have been requested to preach, and shall do so before long, but do not know with what probability of success. Now is the time for our exertion. I have uniformly found that prejudice and indifference prevail in proportion with the population. Now we have a fair chance to try what our doctrines are worth; the opportunity daily grows less; and we should remember, that with very many, the question is, whether they shall become Unitarians now, or Christians never.

On my return to St Louis, I stopped at Jacksonville, where a college under President Beecher is established. I ascertained that there was a society of Christians—or as they are often called, much to their own regret, Campbellites—in the place, and although unacquainted with any of them, called upon one of their elders, and introduced myself as a Unitarian preacher. I was received very cordially, and Sunday morning I preached in a small school room, which was, however, very crowded. Their ruling elder or pastor, is Barton W. Stone, one of the founders of the Christian Connexion, a man of remarkable mind and the best feelings. He welcomed me as kindly as the best friend could have done, and told me that they would be always ready to hear me. In the evening I heard him preach. The room was crowded almost to suffocation, and his discourse was eminently calculated to arouse strong feeling. Four persons came forward, after the sermon, to make a profession of faith, and join the Church. The profession was just what it ought to be; 'My son—my daughter,' said the old man, 'you profess to believe that Jesus Christ is the Messiah, the Savoir of the world.' The response was given, and he continued, 'and it is the earnest purpose of your heart, as God gives you strength, to receive him as your master and do his will.' This was answered, and he said, 'may God strengthen you in your purpose.' Here was the whole, and it was inexpressibly touching. His venerable age and patriarchal manner added very much to the solemnity. The new converts were to be baptized on the next day.

The Christian connection is increasing every day and is making a revolution in the religious sentiments of the west. They proceed upon the principle of perfect freedom in inquiring, and reject all creeds but the Bible. I was delighted with their true Christian liberality. For instance, I told Mr stone that a society might be gathered in St. Louis, if they would try the experiment. But he answered that there was no need yet; 'if *you* succeed, it will answer every purpose.' Christian union and brotherhood is their watchword. They attribute much of their great increase to their preaching the simple unity of God. I consider their wide spread as very encouraging to us. It will make our work easier and more pleasant.

My letter is already longer than I intended, and I shall leave some things unsaid, which I will send at another time; there are other places of which I wish to speak, particularly of Alton, Illinois.

W. G. E.

St. Louis.

Since I wrote the above, I have heard from Peoria, that a gentleman there has given us a lot of ground for the erection of a church, and that perhaps a building will be erected quite soon. This summer, if they procure a preacher, their meetings will be held in the court-house, a new and large building. We expect to break ground for our church here by the first of next month, (March,) if the cold weather does not return.

AFRICAN COLONIZATION.

The facts and course of reasoning in the following extract from an article in the March number of the African Repository, entitled 'Thoughts for those who think,' demands the sober consideration of the citizens of the United States.

Did we seek to recommend the Colonization policy to the reason and regards of the South, we could select no argument more weighty than that embodied in the opinion of Mr Calhoun. Must not every enlightened citizen of the South know that many and mighty causes are abroad to disturb the system, which it is said can at no time be safely abolished if those subject to it are to remain on our soil? If in any land such a system can be perpetual, it cannot be so here. Nor ought it to be perpetual. State necessity cannot be rightly urged in justification of that which must limit forever the influence and annul the predictions of the word of God. Since Providence and Revelation are allies, the order of the one can never contravene the declarations of the other. And it is an article of our Faith, that the goodness and truth of God are pledged to prepare men of every race and condition for freedom, and then to confer on them the privilege. As Christians we may cooperate in this divine work. *Time* and *caution* and *preparation* may be *necessary*. The highest wisdom may be required to reconcile great and apparently conflicting interests.—But we may be no less bound to advocate and promote measures favorable to general liberty, *yet consistent with the peace and safety of the State*, than to oppose the shocks of a sudden or violent revolution. If the people of color may not enjoy freedom in this country, they may, if permitted, enjoy it elsewhere. If to endeavor to give perpetuity to a system of domestic servitude be alike contrary to reason, to interest, and to right, and if to abolish it and suffer the liberated to remain with us, be impracticable without exposure to far greater evils and the endangering the very existence of the State, (the doctrine of Mr Calhoun) surely the scheme of Colonization is alone suited to the circumstances and necessities of the South, and worthy of the generous and undivided support of that section of the Union.—Let not the efficiency of this scheme be doubted. It is limited by nothing but the will of the American people. A sum equal to half the surplus revenue of the country, annually applied to the object for a few years, would place it not only beyond the liability of failure, but give it a self-sustaining and self-moving power not to be checked, and limited only in its benefits by the number of the freed people of color and the possible extent of their future possessions and influence in Africa. An overflowing tide of voluntary emigrants would bear our arts, language, liberty, and religion to that land of barbarians, and rekindle there the well nigh extinguished hopes of the African race.

Some may deem it no special duty of ours, to discuss in any way the the question of human rights. But to show that the scheme of colonizing the free people of color of the United States, with their own consent, in Africa or elsewhere, is (as a national and main plan, at present, of good to ourselves and to the African race), the best plan yet submitted to the public, we consider an urgent and solemn duty. On all questions involved in the relations of our colored population, men are forming opinions. Opinion on this whole subject is every thing. Let the opinion of the entire South be opposed to the opinion of the entire North upon on it, and the greatest calamities are to be apprehended. Nor is it less clear, that the favor and support of the South are indispensable to the success of *any measures* of general good to the people of color.'

We may here, as well as any where add the following account of measures relating to a

NEW SETTLEMENT IN LIBERIA.

We learn from a series of resolutions adopted at a meeting of the Mississippi State Colonization Society, held at Natchez, on the 26th of March last, that the executive committee have authorised the purchase of a territory on the coast of Africa, some where between Bassa Cove and Cape Palmas, for a colony to be planted by that Society. Should this purchase be effected, the Governor of Liberia is authorized to contract for the erection of ten or fifteen cabins, for the reception of emigrants going from the State of Mississippi next year; and as soon as they arrive he is requested to appoint, at such salary as he may deem expedient, an agent or superintendant of settlement, to take immediate charge of the colony, and act under his superintendance and instructions. In commendation of the munificent bequests of the late James Green of Natchez, the first town which shall be laid off in the New colony is to be named Greenville. The committee have appropriated $1000, out of which forty head of jacks, mares and mules are to be purchased at the Cape de Verds, and sold at Monrovia, and the proceeds, together with the balance of the money, are to go toward the expenses incurred in the selection and purchase of the territory.—N. Y. *Observer*

FOR THE REGISTER AND OBSERVER.

NEW ENGLAND CLIMATE.

Mr Editor,—I have thrown together a few remarks upon our New England climate, its advantages and evils, its influence upon our tempers, spirits, habits, amusements etc, which at the present time may be thought seasonable by some of your readers. It is common to begin in the spring and abuse our climate almost without mercy. Even the true child of New England is often found dealing out his unsparing invectives; and the foreigner, who has come among us from a milder latitude, is frequently forced to wrap his coat closely around him, even while roses are blushing at his feet, and he walks forth with curses on his lips against the climate. But, is it all evil? has it no redeeming qualities? If any thing shall be said to quiet the dissatisfied and reconcile those who must endure it as it is, the subject will not have been considered in vain—it will perhaps have been viewed in a religious light.

It has been remarked that our climate affords some of the worst and some of the finest weather that can be found in any part of the world. The remark is true. Our climate is a luxury, for the very reason that it is so variable. It unites the mild breezes of Italy with the rough airs of colder climes. Flowers and frosts almost embrace each other. Sunshine and clouds, heat and cold, the tranquil atmosphere are perpetually varying the scene of external nature. All this is a luxury;—precisely as the Epicure counts it a luxury not merely to have the best his market can afford, but to have a variety; the products, if possible, of every foreign market. Precisely as the lover of literature esteems it the highest luxury not merely to have feasted on the rich repast of a single great mind, age, or country, but craves a more general banquet. It is pleasant moreover to find external nature thus harmonizing with the world within ourselves. The moral creation has its changes;—its sunshine and gloom. The warmth of affection and happiness is there succeeded by chilling sorrow, or cold neglect. Blighting winds and damps may seem peculiar to our climate; they are but a part of the scheme of universal nature.

The climate of New England has many particular charms, which render it still more a luxury. The bright atmosphere, which surrounds us at most seasons, and the beauty of our sky are rarely found in other latitudes. And though the latitude of Rome, for instance, is the same with that of Boston, foreign travellers declare that our atmosphere and sky surpass the Italian in clearness and richness. The climate of England though temperate, is yet vapory and humid. The haziness of her atmosphere is such that objects near you are seldom clearly defined. I need only refer to the beauty of our sunsets, to the mild transparency of our morning atmosphere, when from an eminence the prospect seems obstructed by nothing but the earth's convexity, and the luxury of our climate is in part established.

One other charm of our climate is the singular and beautiful appearance it imparts to our autumnal forests. Travellers have declared that nothing comparable to this effect can be seen in any part of Europe. All the colors are united in a gay assemblage. Philosophers ascribe the appearance, partly indeed to the variety of trees, but still more to the varying temperature and occasional frosts of our climate. A particular chemical decomposition, they tell us, takes place in the juices of the leaves and boughs, which creates the beautiful appearance and at the same time preserves the leaves, which in other countries would immediately fall and wither. Whatever be the cause, I speak now of the beauty of the landscape, the *luxury* of vision. In this respect, New England is privileged. The European forests in their autumnal dress, afford many shades of brown and yellow, but nothing like the gorgeous painting of our woods. The American Poet, one would think, hardly need look abroad for the beauty and luxuriancy of natural scenery. Nature, like a queen about to be banished from her throne and subjects, seems to have decked our autumnal forests with all the splendor of her palace;—she here holds her parting court; a mild melancholy pervades the scene, the presage of winter's desolation.

Undoubtedly our climate, as every other, has its evils. Upon the east winds which prevail here from March to June, no encomium can be offered. They are deadly evils; as the many victims of consumption at home, or driven abroad have fully testified. And the worse are they, that they are daily increasing. Hitherto our East winds have been confined to parts within thirty or forty miles of the sea. They rarely extended so far as Vermont, or the Connecticut river, and were wholly unknown on the west side of the Green mountains. They are now felt eighty or a hundred miles from the ocean—and will probably continue to advance with the settlement of that country; for as the woods are cut down, the earth and atmosphere become more heated than the ocean, and the direction of the winds will of course be from the sea towards the land.

Many, foreigners especially, consider our sudden changes of temperature as the greatest evils. The fickleness of our springs is certainly an evil to agriculture. Much of our finest fruit is often lost, in consequence of the early opening of the buds. Yet after all, most of the evils complained of are temporary and slight—and the sources of very abundant blessings. Our climate with all its supposed disadvantages, is seldom the creator of general disease. New England is by far, the healthiest portion of the Union.

The question naturally arises, has climate any influence over man? Is it probable that we are different, for being the subjects of a New England, or European climate? How far should we suffer ourselves to be affected by its power?

It has, I think, important influence over man, morally, intellectually and physically. He is quite a different being in separate countries, and partly, I hold, from the influence of climate. How natural is it that the human body should be variously affected by different degrees of heat and cold as well as any other system of matter. The mental manifestations doubtless depend in a degree upon the animal frame, and thus the chief cause of moral and intellectual differences is in part explained. Montesquieu, so extravagant on this subject, undertakes to show how climate affects national character, making one people bold and vigorous, another weak and timorous, a third sluggish, or active. He sets to work in a mechanical, business-like way, and his Essays certainly deserve the credit of extreme ingenuity. Without attempting to trace all these intricate causes, we may confidently say, that man, however 'firm-nerved,' is not wholly indifferent to the influence of climate. Be where he may, it does, it must affect him. His temper, spirits, habits, amusements, every thing in fine are indirectly beneath its influence. We, New Englanders, have innumerable peculiarities, unknown beneath the tropics, or almost any other latitude.

But in one sense we may and should be indifferent to the effects of climate; so far indifferent as always to preserve an equableness of temper and feeling amidst all its changes. How necessary this direction in New England! How few are found to whom our climate is such an indifferent thing, as not to affect their cheerfulness! How many are the perfect slaves of the weather! The smile is withdrawn from their countenance when clouds obscure for a moment the sun's brightness. Their feelings and mental exertions are quite beyond their control. All this is wrong. Climate is exerting a gradual influence upon their national character, amusements and habits, silent and unseen because the influence of nature. Against this, they may not strive. It lowers man's dignity to yield to the tyranny of climate,—and, as Johnson says, to submit his virtue, or reason to the most variable of all variations,—the weather. In the language of that same writer, we should make every day bright and every hour propitious to diligence. He that shall resolutely exert his faculties and his virtues will soon make himself superior to the seasons, and may set at defiance the morning mist and the evening damp, the blasts of the East and the clouds of the South.

F. A. W.

[From the Lutheran Observer.]

CALVINISM AND ARMINIANISM.

The editor of the 'Presbyterian' gives the following account of the system of doctrine held by the Old School.

'Calvinism is of all other systems, the one least calculated to gratify the feelings of an unrenewed heart, and considering its structure, we are not surprised that every sinner should promptly and obstinately object to it. The whole scheme is extremely humiliating, and offers not one solitary encouragement to self-complacence in man. It meets us in the outset with the unwelcome doctrine that our nature is wholly depraved: or in other words, that our 'heart is deceitful above all things and desperately wicked;' a representation by no means flattering to our self esteem. Not only this, it pays but a poor compliment to our rational and moral faculties, by denying to them any power to overcome this depravity, while it attributes the whole conquest to the undeserved operations to the Holy Ghost. It proceeds further, and insists that God in his sovereign pleasure has elected a fixed number from the human family, for whom alone Christ died, and to whom alone the benefits of his redemption shall be applied. It does not stop here, but represents even the regenerate as entirely dependent on daily communications of grace that they may live to the glory of God and persevere in holiness. Now we say, that it is not at all wonderful, that a scheme so humbling to human pride should be seriously objected to by every sinner.'

The first thing in this quotation demanding particular attention, is the assumption which has been reiterated for three hundred years, that 'Calvinism' and 'the sinner' stand in constant opposition to each other. 'We are not surprised that *every sinner* should promptly and obstinately object to it.' 'It is not at all wonderful, that a scheme so humbling to human pride should be seriously objected to *by every sinner*.' Now the favorite conclusions intended to be sustained by these propositions are, first, that no thorough going Calvinist is a sinner, but has been led to adopt this system in consequence of having been regenerated by 'the undeserved operations of the Holy Ghost;' and secondly, that every man who 'promptly and obstinately objects to Calvinism,' does so because he *is* a sinner, remaining under the influence of 'an unrenewed heart.' How exactly this claim corresponds with that of the Roman Catholics. Out of our church, say they, there is no salvation; because we have the only orthodox creed; and all who promptly and obstinately object to the doctrines taught by the holy Roman church, do so because they are carnal and unregenerate souls, who will certainly be damned except they be converted to the true faith. Now if Calvinists have a right to the claim of infallibility in behalf of their system, we cannot see why the same privilege should not be allowed to Roman Catholics also.

We secondly notice the assumption, that the doctrines of Calvinism are *'unpalatable'* to the sinner;' that they are 'not calculated to gratify the feelings of an unrenewed heart;' but on the contrary, 'they strike at the root of all his natural inclinations.' Now what are the facts of the case? When persons are carefully trained up in the principles of Calvinism do they not imbibe them from the cradle, and embrace them as readily as others embrace the doctrines of Arminians or Roman Catholics? What are the sinner's natural inclinations? First, that he may indulge his 'unrenewed heart,' without being exposed to any *hazard* by his sins. Calvanism teaches him that his final salvation or perdition does not depend upon his own actions, but has been eternally fixed by a decree that is as immutable as the Almighty; if he is elected, no sin can damn him, and if he is reprobated, no repentance or amendment can save him; of course no sin can expose him to any possible *hazard*; and hence the natural inclination of his heart is fully gratified. A second natural inclination is, that he may have an *excuse* for his sins. Here the system comes again to his aid, 'by denying to his rational and moral faculties *any power* to overcome this depravity,' and 'insisting that God in his sovereign pleasure has elected a fixed number from the human family, for whom alone Christ died, and to whom alone the benefits of his redemption shall be applied. The sinner, then, having no power to alter the decree, to change the 'fixed number' of the elect, to extend 'the benefits of redemption,' or 'to overcome his depravity,' has exactly the best *excuse* for his sins, that it is possible for any system of doctrine to give him.

CHRISTIAN REGISTER.

BOSTON, MAY 14, 1836.

PEACE.

We barely mentioned last week an address on our table by Mr R. P. Stebbins of Divinity College, Cambridge, delivered before the *Bowdoin Street Young Men's Peace Society*. In the appendix is contained the First Annual Report of the Society, which furnishes demonstrations of that activity in the cause which it espouses, of which we had previously heard. The Society is 'based on the principle that *all* war is inconsistent with the Spirit of the Gospel.'

The Constitution of the *Bowdoin Street Ladies' Peace Society* is also printed in the appendix, and that of the Boston *Free Church Peace Society*.

Mr Stebbins' Address appears to have come from an understanding filled with light, and a heart glowing with humanity and piety on the subject it embraces. He speaks first of the consequences, next of the causes, and lastly of the remedies of war. He believes (and the tendency of things seems to take from the belief all the stigma of *Romance* which has been attached to it by cold incredulity) that the intervention of a third party in disputes between nations is a practicable as well as rational mode of preventing a resort to arms, that tribunals for deciding such disputes can and ought to be established; and that, whatever might be their errors of judgment, there would be the same reason and good policy in acquiescing in their decision, as in abiding by the decrees of tribunals for deciding disputes between man and man.

The pulpit must be enlisted, says Mr Stebbins, in the sacred cause of Peace; and next to the pulpit the *press*. Let us listen to his exhortations on this last topic, with which we must close this brief notice of his address.

'The press must be enlisted in this cause. Truth will not prevail, unless it has a chance to exert its power. Give it this chance, and nothing can prevent its final triumph. The sneers of the scoffer, the doubts of the faithless, the opposition of the interested, could no more impede its progress than the revolution of the planets. The most powerful governor of the public mind is too much against us. We must have it on our side. Let our views circulate through the community, in our daily journals, and soon, very soon, there would be wars no more. Men would not be so befooled by the designing, as to stand for a mark to be shot at. For we would show them how wars originate in passion, and end in enormous debts; how often they are carried on for the honor or interest of a few, to the injury and destruction of the many; how we build ships at the rate of millions a year, to rot in the dock or ocean; how three fourths of our national expenses, or fifteen millions of dollars a year are spent in forging instruments of death, and fortifying the country. We would show them how much safer our nation would be to educate the millions who cannot read, and rely upon just dealing with other nations for security than to trust to the uncertain chances of war. And the people would hear us. I believe there is a chord in the human bosom, which will vibrate to the tones of universal peace, whenever they can make themselves heard. I believe that men would be influenced by mere selfishness to stop fighting, if they knew its tremendous effects upon property, happiness and life. I know they would destroy the image of this Moloch, if they knew how his worship cast a blight upon virtue, and how sadly it injured man's immortal nature.

UNITARIAN ASSOCIATION.

We are glad to avail ourselves of the opportunity of publishing the following notice of the meeting of a society which has proved a highly important auxiliary to the American Unitarian Association.

FOR THE REGISTER AND OBSERVER.

The Semi-annual meeting of the Providence Auxiliary Unitarian Association, was held in Rev. Mr Farley's Church, on Tuesday Evening, the 26th ult.—its venerable President, John Howland, in the chair.

The meeting was opened with prayer by Rev. Charles Briggs, the General Secretary of the parent Association; after which the Report of the Board of Directors was read by Rev. Mr Hall, Chairman of the Committee instructed to prepare it. Of this able and excellent paper we forbear attempting any sketch, as it is intended to offer it entire for publication in the next Register.

Rev. Mr Farley moved the acceptance of the Report. He commended it for its free, independent, and generous spirit. He took occasion to advert briefly to what he believed was characteristic of Unitarian Christianity—its free spirit—and its generous spirit. It sought no dominion over the opinions of others. It accorded to all the perfect right to judge for themselves on all questions of divine truth, and to hold their conclusions unmolested. And it accredited all as fellow believers, entitled to all the immunities and privileges of fellow believers, who professed to love the Lord Jesus Christ, and to receive the Holy Scriptures as the rule of faith and practice. It sought not to intermeddle with their peculiar religious concerns or views, but extended to them readily and heartily the full fellowship of a common faith. And he concluded by urging upon the members of the Association, the duty of a distinct, open, and independent avowal of their views, on all proper occasions.

The General Secretary then addressed the meeting at length. He gave a remarkably lucid exposition of the views and objects of the founders of the parent association, of the principles on which it was founded, and which have continued to govern all its operations. He spoke of its success, and of its usefulness now fully tested by experience, in spreading our views, in aiding feeble churches, in imparting encouragement to our brethren who are exposed in remote places to peculiar trials, and in gaining for our views themselves an increased and increasing respect. He touched upon the charge which had often been made against it of sectarianism, and showed in a few words how entirely unfounded it was. He then passed to the condition and prospects of Unitarianism in various parts of the Union; and felt assured there were many and great reasons for encouragement. Many new auxiliary societies had been formed during the year—many life members, besides subscribers, had been obtained—liberal benefactions had been made to the parent association:—several very promising religious societies had sprung up, and been organised under the happiest auspices, and the demand for preachers of our denomination continued to increase:—while at the same time, the Theological school at Cambridge had found new favor and new friends. Altogether the picture was quite as pleasant a one, as could have been expected. He then proceeded to suggest to the association various means which it might, in common with others of our faith, put in use for the greater furtherance of its objects, and the cause of pure Christianity. He was listened to with great attention, and we regret to be able to do so little justice to his very excellent, and acceptable and useful Address. His visit was timely, and has left a good, and we hope lasting, impression.

When he concluded, the exercises were closed by the whole assembly joining in singing the Doxology.

POPULAR RELIGIOUS PUBLICATIONS.

In last week's Register we inserted a communication from a correspondent signed H. W. C., *Franklin County*, in which he proposes that a cheap publication should be issued from the press of the Chrisian Register semi-monthly, to be entitled THE CHRISTIAN, and to contain short and plain articles on doctrines as well as those of a pious and practical kind, and to be devoted in part to Sunday Schools and to religious intelligenee. The writer appears evidently to have a sincere desire for the improvement of his unitarian brethren, and we readily brought his views before the public, that an opportunity might be given to our brethren to consider what, if any thing further, should be done to enlighten, to confirm, or to rouse those who hold the like faith with us, as a part of the Christian community. We here present a communication occasioned by the preceding, and which is also entitled to candid consideration.

FOR THE REGISTER AND OBSERVER.

I was pleased with the communication of H. W. C. in the last Register, and although I do not know exactly what is the best course to be adopted to secure all the practical good which he proposes, I will yet venture to offer one or two suggestions, in the hope that others may be maturing some better plan for accomplishing it. In speaking of a certain class of our brethren, he says they cannot afford to pay two or three dollars a year for a periodical, and our tracts seldom reach their habitations. Now I approve of the plan of publishing a cheap semi-monthly paper of the character pointed out by the writer, and I have not a doubt that a large number of subscribers might be obtained for it, and that 'the rich, the influential, the philanthropic, among Unitarians' would be ready to give it their hearty support. Still, it is my opinion that a Society is already in existence which, if availed of as it should be, will effect all the good which we could reasonably expect from such a publication. I refer to the Book and Pamphlet Society, and I desire to call the writer's particular attention to it. It was formed in this city with especial reference to that class of persons who were not able to purchase books or religious reading for themselves, and would be likely to be benefited by the publications which through various channels we could place in their hands. The liberal provision made by the society is such (it being supported by donations and annual subscriptions from between two and three hundred individuals) that it is enabled to throw open its Depository *gratuitously* and indiscriminately to all who are interested in promoting Liberal Christianity, or advancing the great temporal and immortal interests of man. Perhaps the publication spoken of would present a greater variety to the reader, but it would be much of a local and temporary nature, though perhaps useful and important,—but the Books and Tracts circulated by this Society are of a different character. They comprise valuable treatises on practical and doctrinal divinity, on private and family devotion, by well known and esteemed authors, and many of them are of that universal adaptation—which must recommend them to one place as much as to another, and to the next generation as much as to this. My object in naming this Society as the medium of supplying the want felt by the writer alluded to in common with many others, is to recommend some *immediate* measures on the subject, and if on trial they should not be found to answer the end proposed, let us have the semi-monthly publication besides. They will thus act together and perhaps effect more good. I trust the writer will perceive that my aim is the same as his, to give greater extension, vigor, and efficiency to our views of Christianity, and inspire in the hearts of its disciples the greatest possible love and sympathy one for another.

F. A.

STUART ON ROMANS.

There is a notice of Professor Stuart's Commentary on the Epistle to the Romans, in the London Evangelical Magazine for March, in which the writer expresses his fears that Mr Stuart 'is by no means a safe guide in Theology,' and appears to be much staggered by the Professor's views of original sin, resulting, as the writer supposes, from the commentators 'Arminian Prejudices.' The following paragraph from the notice shows a distrust of the Professors Orthodoxy concerning a fundamental doctrine of Calvinism.

> We are somewhat at a loss to know what Mr Stuart would have us believe respecting Adam; and we are not sure that he knows himself. But, if we do not mistake, all that he brings us to, after the most laboured and lengthened criticism, is simply this, that our first parents began the sin of the world, and that their posterity have prolonged the rebellion. We may be wrong in thus treating Mr. Stuart's labors; but we are quite sincere in saying that this is all we can discern in them in the particular point refered to; while at the same time we see much in them, in the form of implication and inference, calculated to unsettle all the ancient landmarks on the subject of the innate depravity of human nature.

Will it not be difficult by and by, if no way be divised to restrain learned theologians in their exegetical labors, to find what is the standard of Orthodoxy, unless each one is allowed to take shelter under old formularies, while his critical and philosophical labors are regarded only as pleasant pastimes, not to be rigidly scanned by antiquated postulates.

MOURNING APPAREL.

On a former occasion, we expressed our opinion adverse to the fashion of arraying families in black on the decease of one of the number; making, as it often does, an entire change from their customary modes of dress, and introducing about them the bustle of business, for the decoration of their persons, at a season least of all suited to the purpose. We have feared that those portions of our people who can ill afford to comply with such a fashion, would never relinquish it, unless they should be aided by the example of the more wealthy. They probably would not singly. But we have just met with an example carrying with it the influence of numbers, which induces us again to speak of the subject.

At a quarterly meeting of the *Associated Mechanics and Manufacturers of the State of New-Hampshire*, lately held at Portsmouth, it was unanimously resolved by the members, that they would not provide any mourning dress for themselves different from their usual apparel, and that they would aim to procure the cooperation of their families; and thirdly, they recommend the adoption of the principle of the resolution, by which they agree to govern themselves, to other associations of individuals and to the public, that the desired effect may be produced, and that the 'widow's mite and the orphan's bread' may be rescued from the altar of fashion.

The substance of the preamble to the Resolutions, is, that garments of black, are used indiscriminately on all occasions, and do not tend to alleviate sorrow; that the expense of them is useless and burdensome; that the mind is unseasonably harassed by the preparation; and since the fear of singularity leaves little to be expected from individuals, and binds many to the custom who do not approve of it, it is necessary to resort to associated action.

EDUCATION.

A Convention has been called by a committee of gentlemen previously appointed for that purpose, in the State of Vermont; and all persons permanently engaged in the business of teaching—all gentlemen of liberal education—all ministers of the gospel and other professional gentlemen, together with all other gentlemen in the State, who feel an interest in the subject of education, are invited to attend as members, and take part in its deliberations and discussions.

The Convention is to be held at Montpelier, on the 23d of August next, and twenty-eight subjects are proposed by the committee, for discussion,—'to be severally introduced by a written Address, or Lecture, or Dissertation, or Report, with resolutions subjoined.'

These subjects relate to the history, statistics, improvements, as well in moral and physical as in intellectual education, &c. of schools, and academies; altogether embracing a variety of topics which cover nearly the whole ground of common education.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL SOCIETY.

The Annual meeting of this Society was held at the Berry Street Vestry on the evening of April 27th, and the following officers were chosen for the ensuing year.

Joseph Tuckerman—*President.*

J. F. Flagg, Boston; Henry Ware, Jr., Cambridge; Stephen C. Phillips, Salem; Joseph Allen, Northboro'; J. W. Foster, Portsmouth, N. H.; S. G. Bulfinch, Augusta, Geo.; Samuel Gilman, Charleston, S. C.; Wm. P. Rice, Cincinnati, O.—*Vice Presidents.*

F. H. Gray, M. D.—*Corresponding Secr'y.*

Artemas Carter—*Recording Secr'y.*

Lewis G. Pray—*Treasurer.*

The public Annual meeting of this Society is held on the last Wednesday evening in May, when a Report is read by the Corresponding Secretary, and Addresses made by friends of the Institution.

HOME MISSIONS.

ONE WAY TO BUILD UP A UNITARIAN CHURCH.

A correspondent of the *Boston Recorder*, begins a communication in that paper, under the above title with the following statement:

An historical fact, from the lips of a deacon of a Unitarian Church.

'A number of years ago, it was the custom, when a person wished to be admitted to the church, for the church to *examine* him; if they were satisfied, he was then propounded publicly: and then, he was received to the communion by a vote of the church. But after our present pastor had been here a few years, he proposed to the church to dispense with the examination of candidates; because be considered such examination as a prerogative not belonging to the church. The proposition was acceded to, and the examination of candidates ceased. Soon after, he proposed to lay aside the propounding of candidates. The church assented to it, and propounding ceased. A little after, he proposed to dispense with receiving members by *vote* of the church. This was complied with, and *voting* ceased. In leiu of this, he recommended that candidates should converse simply with the pastor, and he should enter their names upon the records. Soon after this, he proposed that candidates should not be required to converse with the pastor, but simply write him a note, stating that they wished to become connected with the church, and he would record their names and thus make them members. This was the last proposition (up to the present time) and it was complied with.

Of the accuracy of this statement we know nothing. But we ask the writer whether our Saviour laid down any infallible rules by which his followers, or the ministers of his religion, in any age of the church, might decide who are and who are not his true disciples? Did he invert the declaration of the ancient prophet who declared that 'God seeth not as man seeth,' and endow the most thorough christians with such a new insight into the human mind and heart, that it may be said of them—Man seeth as God seeth? Did Jesus Christ require that his immediate disciples should know all the religious truth that he knew, or all that might, by the greatest possible exertion of human wisdom, aided by such influences of the holy Spirit as man may expect, be deduced from his teachings? Did he say that the most perfect christians only should be admitted to join in the memorial of the Supper he instituted, and that those who had made less advances should be excluded? Did he exclude any from his table even though he knew the hearts of all, the treachery of one, the prevarication of another, the timidity of the rest, as the hour of his greatest trial approached? In fine, did he institute the Supper for the admission of those who were (so to speak) already good enough, who were converted beyond all fear of falling away, or as an affecting memorial, by which those who professed to be his disciples, might be made better?

The Puritans and their descendants, (for we do not wholly acquit unitarians,) have assumed a responsibility on this subject which does not belong to them, and would seem sometimes to try how many they can exclude from the Lord's table, instead of how many they can invite, and draw to it.

TRACTS OF THE UNITARIAN ASSOCIATION.

No. 103. On Spirituality of Character, by E. Q. Sewall.

No. 104. I am the Way. Addressed to those who 'cannot see their way clear' to observe the Communion. By S. K. Lothrop. Published by Leonard C. Bowles, 147 Washington Street.

These are both on subjects deeply interesting to all who are striving to be Christians not in name only but in deed and in truth; but we have not time now to speak of them particularly.

DUDLEIAN LECTURE.

This annual Lecture was delivered on Wednesday last, by Rev. Orville Dewey, on the subject of Revealed Religion. It has been usual on this subject, to take up some one of the branches of evidence in favor of revealed religion. Mr. Dewey confined himself to the Presumptive argument in favor of *Miracles*, which he treated with much ingenuity and power.

A large, and highly respectable audience were present, and we are dlad to find that public interest is still kept alive, in this ancient foundation.

NEW PUBLICATIONS.

The Way to do Good: or the Christian Character Mature. The Sequel to the Young Christian and Corner Stone. By Jacob Abbott. Boston: William Peirce.

The two former publications of the series, now completed by that before us, were received with such wide popular favor, that all the readers of them will be eager to see this concluding volume. It has the prevailing characteristics of its predecessors, and justly deserves the title which the author has given it. In saying this, it will not be understood that we approve of all its theological views. We do not. But the theology is not polemical, and therefore we are satisfied with the bare expression of dissent.

Like Mr Abbott's other works this abounds in illustrations, sometimes by amplification and sometimes by examples, incidents and parables more or less nearly akin to the leading truths to be enforced. Now and then we think these truths are overloaded by the illustrations, insomuch that the truths are in a manner lost sight of, while the mind is occupied and filled with what is intended to place them more firmly in the minds' possession. With a book so truly Christian we have no disposition to seek for faults.

Christian Memoirs: or the Nature of Conviction of Sin and Regeneration illustrated in Narratives of the Conversion of Eminent Christians. Compiled by Heman Humphrey D.D. President of Amherst College. Boston: William Peirce. 1836.

The persons selected for these Narratives are John Bunyan, Thomas Halliburton, George Trosse, Andrew Burn, Charles Martyr, William Howard, James Gardiner, William Grimshaw, Thomas Bateman and Richard Baxter.

Most of these have the peculiar interest which belongs to auto-biography. The narratives being in great part in the words of the persons to whom they relate, indicate the particular temperament, besetting sins, modes of thinking and outward circumstances which belonged to the individual, and consequently give to the reader that impression of *individuality*, which can not be imparted with half the power by another pen. Dr Humphrey has sometimes neglected to attach the names of the authors to the narrations which do not proceed from the individuals commemorated. Thus we are not informed that the story of Colonel Gardiner is extracted from Doddridge, and the reader who is ignorant of the manner in which the Memoirs are compiled, when he reads these words of the biographer of Gardiner—'I wrote it down the very evening I heard it from his own mouth—August, 14, 1739'—though he would be pretty sure that Dr Humphrey was not the amanuensis, might feel some curiosity to know who was.

These Memoirs, interesting as most of them must be to all readers, appear to us to demand much more of practical and philosophical reflection than is bestowed upon them by Dr Humphrey. But this matter opens a wide field. It may be, at some future time, that, though it might be presumptuous in us to say what Dr Humphrey should have done, we shall be inclined to speak, in a few particulars, of what he ought not to have left undone.

The Peep of Day; or, a series of the Earliest Religious Instruction the Infant Mind is capable of receiving. Revised and corrected. Boston: William Pierce. 1836.

There is much that we approve in this book; but there are so many things in it that we think unsuitable for infant minds, even allowing that they are true, that we cannot recommend it for the purpose for which it is designed.

The Village Boys: or Stories to persuade Boys not to Quarrel. By Old Harlo, Author of 'Down the Hill.' Boston: William Peirce. 1836.

These appear to be not only innocent but useful tales.

The Farm House. Boston: William Peirce. 1836.

We are here presented in a series of apparently casual conversations between children and those who conduct the various departments and operations of a farm, with much entertaining and useful instruction relating to rural economy, suited to gratify the curiosity of childhood and to impart that kind of knowledge concerning it which children ought to acquire.

Outlines of Sacred History; from the Creation of the World to the Destruction of Jerusalem. With Questions for Examination. Intended for the use of Schools and Families. New Edition, Enlarged and Improved. Illustrated with thirty Engravings on Wood. Philadelphia: Published by Key & Biddle. 1835.

A work of this kind, popular rather than learned, is so obviously useful as an introduction or accompaniment to the reading of the sacred scriptures that no recommendation of it in this regard is needed.

The author of the Outlines has adopted the true course. 'He has confined himself to the narration of *facts* in that great scheme of Providence which unites the history of man's creation with that of his redemption, and has left to others the task of stating the doctrines of which these facts form the foundation' It does not afford much history of the several books of the Old Testament; but it presents a consecutive history of their contents, to which is appended a 'Chronological History of Events.'

We have not seen the work before; but so far as we have examined it, we think it well adapted to the important purpose for which it is intended.

Sacred History of the Deluge Illustrated; and corroborated by Tradition, Mythology, and Geology. Adapted to Courses of Scripture study in Colleges and higher Seminaries, and to general use. By Francis Fellowes, A. M. With an Introductory Essay, by Rev. Chauncey Colton, D. D. President of Bristol College. Philadelphia: Key & Biddle. 1836.

A work of considerable learning, historical and speculative, embracing accounts from profane history, literature and traditions, as analogical with the Mosaic history, and aiming to reconcile the discoveries of modern times in astronomy and geology with the relations of the author of Genesis.

The Sunday Library for Young Persons. Edited by the Rev. Henry Ware Jr. Vol. IV. A Sketch of the Reformation. Boston: James Munroe & Co. 1836.

This Sketch embraces in a small compass much information which cannot be found without researches into voluminous works. It begins with Luther and traces the Reformation in Germany and Switzerland, and then passes to the Reformation in England and Scotland. The style unites simplicity and animation and is well suited to narration. It is a valuable accession to the 'Sunday Library.'

The Hamlets. A Tale. By Harriet Martineau. Boston: James Munroe & Co. 1836.

Here is another pleasing Tale in addition to its predecessors, directly in the face and eyes of the English Poor Laws, and containing a demonstration without romance or exaggeration in the story, that poor houses may be emptied and five sixths of the rates paid for the support of paupers be saved by providing work and bringing about frugality among the poor of sound health, without neglecting to provide for the comfort of those who are exempted from labor by temporary or long continual disease.

While some in advancing political economy as a science, are making it, with its abstract propositions and speculations and its technical apparatus, a severe study, the world is much indebted to one who, like Miss Martineau, affords lessons to the ignorant and those above the ignorant on a subject illustrated by every day's practice, by the various operations going on in every city, town, and village. It is akin, in interest as well as utility, to teaching by parables.

ECCLESIASTICAL.

Mr. George Leonard has received and accepted an invitation to become the Pastor of the church and Society in Marshfield recently under the charge of his deceased Father; and the Rev. Theophilus Pipon ogget of Bridgewater, will preach the Sermon.

Installation.—On Wednesday, May 4th, the Rev. arsons Cook was installed as Pastor of the First Church in Lynn. Services as follows:—Introductory Prayer, by Dr. Emerson, of Salem; Sermon, by Rev r Peabody, of Worcester; Installing Prayer, by ev. Mr. Dana, of Marblehead; Charge to the Pastor, by the Rev. Dr. Fay, of Charlestown; Fellowship of the Churches, by Rev, Mr M'Clure, Malden; Concluding Prayer, by Rev. Mr Cozzens, Marblehead.

Ordained at Medway, on Tuesday, the 19th April, r Aaron Haynes, as Pastor of the Baptist Church in Medway. Sermon by Rev. Thomas Driver of Dedham.

On Wednesday, Rev. George W. Stacy was ordained to the pastoral office of the Church and Society at arlisle, Mass.—Introductory prayer, by Rev. Mr. amon, of West Cambridge. Selections from the Scriptures, by Mr. Andrews, of Chelmsford. Sermon, by Mr. Ballou, of Mendon. Ordaining prayer, by Mr. Maynard, of Amherst N. H. Charge, by r. Dean, of Boston. Right-hand of fellowship, by r. Morse of Marlboro. Address to the people by ev. Dr Ripley, of Concord. The concluding prayer by Mr. White, of Littleton.

Note. The reason of Dr. Ripley's addressing the people, grew out of a former connection between him and them, they having formerly belonged to his par, &c.

On Wednesday 4th inst. Rev. John N. Goodhue, of lem, was ordained as Pastor of the Congregational Church in Marlboro'.

A Congregational association of Ministers and Churches has been recently formed in New York city. It consists of six members, the Rev Messrs. Finney, Leavitt, Martin, Wheeler and Sprague, of New York, and the pastor of the Congregational Church, recently formed in Newark, N. J.

We have recently seen a notice of a Congregational Association formed in the State of Illinois. Two or three, if we mistake not have been recently formed in the State of New York. Others may probubly be formed in Ohio. Many of them are formed of Churches planted by Presbyterians; or by Presbyterians and Congregationalists, who unite in the same Church. The reason assigned for changing their ecclesiastical relations is the pending controversy in our Church, which has been the occasion of so much jealousy, evil speaking and party manœuvering on both sides. We apprehend that Ministers have been ordained by some of our Presbyteries, who ought never to have entered the Presbyterian Church; and that in this way the evils of disunion have been promoted. We regard the movements just noticed as favorable to the peace of the Church, and to the interests of religion. That theological error and much unprofitable speculation are afloat, we think there is no doubt; but the *kind* of discipline which has never been applied can never remove the evil. Unchristian feeling, hard names and misrepresentation will never convert men from sin or error in sentiment.—*S. R. Telegraph.*

CONGRESS.

In the Senate on Monday 2d inst., Mr Davis presented the Resolution from the Legislature of Massachusetts, praying for the adoption of measures to prevent the importation of foreign paupers. Mr Davis, in presenting the Resolutions, made a few concise remarks, and gave some important statements respecting the emigration of British puupers to this country, and the evils inflicted by it upon Massachusetts.

The resolution to authorize the appointment of an agent to represent the United States in the matter of the Smithsonian legacy, and the bill for the payment of the Vermont militia for their services at Plattsburgh, were severally read a third time and passed.

The bill for the improvement of certain harbors was taken up, and on motion of Mr Davis, an amendment was adopted, providing for the preservation of Rainsford Island in Boston Harbor. On motion of Mr Porter the bill was amended by the appropriation of $75, 000 for opening, deepening and keeping clear the mouth of the Mississippi river. The bill was ordered to be engrossed for a third reading.

The House of Representatives did not sit.

The House of Representatives on Tuesday met at 10 o'clock. Mr Pinckney, of South Carolina, announced the death of his colleague, Richard J. Manning, and after a feeling eulogium upon the deceased, moved resolutions in testimony of respect for the deceased and sympathy with his family, which were adopted. The House also passed the customary votes to wear crape, to inform the Senate of the event—and adjourned.

In the Senate, as soon as the Journal was read, the message from the House was received.

Mr Preston then rose and moved the usual resolutions, which he prefaced with remarks upon the character and public services of the deceased, and the Resolutions were unanimously adopted. The Senate hen adjourned.

In the Senate on Wednesday, the bill for the improvement of certain harbors was read the third time and passed.

The Senate proceeded to final action on the bill to provide for the distribution of the proceeds of the public lands. The question on the passage of the bill was taken, and decided in the affirmative as follows:

Yeas.—Messrs. Black, Buchanan, Clay, Clayton, Crittenden, Davis, Ewing of Ohio, [illegible] Leigh, McKean, Mangum, Naudain, Nicholas, Porter, Prentiss, Preston, Robbins, Southard, Swift, Tomlinson, Webster, White —25.

Nays—Messrs. Benton, Calhoun, Cuthbert, Ewing of Illinois, Grundy, Hill, Hubbard, King of Alab., King of Ga., Linn, Moore, Morris, Niles, Rivers, Robinson, Ruggles, Shepley, Walker, Tallmadge, Wright.—20.

In the House of Representatives, Mr Jarvis, from the Naval Committee, reported the Navy Appropriation bill, with the amendments of the Senate, and with amendments to the amendments.

The House proceeded to the order of the day on the Army Appropriation bill. After some amendments the bill was reported to the House, and subsequently the amendments were concurred in,—the bill was ordered to be engrossed for a third reading—was read a third time and passed.

In the Senate on Thursday, the general Appropriatiation bill was taken up and the amendments proposed by the Committee on Finance were chiefly concurred in.

The question relating to the increase of the Military force of the U. S. coming up incidentally, Mr Porter made some remarks growing out of the subject entitled to great consideration. We can copy only the two closing paragraphs as they are reported, pertaining to our political relations with Mexico.

He could not see in the inhuman acts cause for war by the United States against Mexico. We should never be an hour at peace if we set out on a crusade to punish all the cruel deeds which were committed in the world. Their proximity to us, and their being inflicted on men of kindred blood, could not change or enlarge our obligations. In abandoning their own country, and becoming citizens of another, they had placed themselves in relation to that left as strangers, so far as claims for national interference were concerned. We had no more right to make war because *they* had been unjustly treated by the Power to which they had attached themselves, than we had to intermeddle in the contests between the natives of the Old States of Mexico.

Our unfortunate countrymen who settled in that portion of Mexico which is now the theatre of war, knew well what kind of people they were going among. In all periods of history, the Spanish race have been distinguished for cruelty in their civil wars: extending no quarter, and sparing neither sex nor age. The scenes now daily enacting in old Spain, of which accounts reach us every day, exhibit the same brutal ferocity and disregard of all the claims of humanity as those lately perpetrated by their decendants in Texas. Those which took place in South America, some years since, were, if possible, more frightful and revolting to humanity. We did not then throw ourselves into the conflict, and he trusted we would not now. A war for revenge he deprecated, as he did one for conquest. He saw as yet no just cause for expending our blood and our treasure, and he hoped that all who had a voice in the councils of the nation would aid in preserving our neutrality.

In the House of Representatives, the Navy appropriation bill was resumed in Committee of the Whole.

The amendment proposed by the Committee to the Senate's amendment providing for an exploring expedition to the South Seas was adopted, and the amendment agreed to, and the bill was reported to the House, but was not gone through before the order of the day came up, which was a bill for the relief of the Corporations of the District of Columbia, by appropriating $1,500,000 for the payment of their debts. After a long debate in Committee of the Whole, the bill was agreed to by the Committee, and reported to the House.

In the Senate on Friday, the General Appropriation bill, after some further amendment was passed in concurrence with the House. The bill to provide for the enlistment of boys in the Naval service, passed to be engrossed. The amendments reported to the bill to authorize the receiving of volunteers, were ordered to be printed. After a session of executive business, the Senate adjourned to Monday.

In the House of Representatives, Mr Cambreleng, from the Committee on Ways and Means, reported a bill appropriating a million of dollars for the defence of the Western frontier, which was twice read and referred to the Committee of the Whole.

The consideration of the bill for the relief of the corporate cities of the District of Columbia was resumed, after a long discussion, the bill was ordered to be read a third time, and being read, passed by a vote of 102 to 68.

The Senate did not sit on Saturday.

In the House of Representatives, the general civil and diplomatic appropriation bill, returned from the Senate with amendments was considered, and the amendments concurred in.

The House went into Committee of the whole on the bill appropriating a million of dollars for the defence of the western frontier. It was not opposed though it occasioned much discussion. Mr. Adams who spoke in favor of it, is stated to have said that the war on the part of the Texians 'is for the re-establishment of Slavery in Texas, and to make it a part of the United States.' This brought out Mr Thompson of S. C. who said that Mr Adams 'had negotiated away this territory for the very purpose of preventing Slave-holders of the United States from getting possession.'

In reply Mr Adams said:

It is true, 'that I negotiated the Florida treaty, under which Spain was confirmed in her right to Texas. I negotiated it under the eye and under the instructions of James Munroe, the President of the U. States, and a slave-holder. Every line of the Treaty was made by his order. I was the *last man* in his whole administration, who consented to that Treaty. I was for holding Texas; no other man, in the administration, was. Furthermore, the present Chief Magistrate of the United States being then in this city, was requested by Mr. Munroe, to examine the Treaty and give his opinion on it. General Jackson perused it and approved. Are the gentleman from South Carolina and his constituents answered now?' The charge, made by Mr T. and his constituents, is thus transfered to Mr Calhoun and Mr Crawford, who were members of Mr Munroe's Cabinet, at the time.

After a debate of some hours, the Committee rose and reported the bill, and it was ordered to be engrossed for a third reading—Yeas 146—Nays 3—and was read a third time and passed.

INTELLIGENCE.

DOMESTIC.

War in Florida.—The Spring campaign appears to have nearly terminated without any thing of a decisive character having been accomplished. The volunteers appear to be fast returning. Several slight skirmishes have taken place between detached portions of the American forces and small bodies of the Indians, which amount to nothing.

Gen. Scott has reached Picolata, via Volusia, to which latter place he accompanied Gen. Eustis. Thus it seems has ended this unfortunate campaign, and the Red man stalks unpunished over the graves of Dade and his martyred associates.

Several officers of the army were passengers in the Florida—which arrived at Savannah, Ga. on the 2d inst. from Picolata.

We deeply sympathise, says the *Savannah Georgian*, with our bleeding brethren in Florida.

From New Orleans Commercial Bulletin, April 24.

Texas. By Major Norton, who came passenger in the Texian Government schr Invincible, we learn that 1200 Mexicans had crossed the Colorado. 800 Houston's effective force was 2300. The Colorado had overflowed its banks, and the 1200 Mexicans cannot retreat. Houston had despatched Maj. Baker, with 400 men, against 400 Mexicans, and was advancing himself, with his whole force, upon the Mexican division, whose retreat to the main army was impossible.

We also learn that 73 unarmed emigrants, that left this city in the William and Francis, for Copano, and were landed at that port, trusting themselves unarmed in the power of the Mexicans, were in two hours butchered by the soldiery, in sight of the vessel; the schooner escaped to Matagorda.

We also learn that Dr. Harrison, son of Gen. Harrison, of North Bend, Ohio, was, while travelling with three American gentlemen, taken by the Mexicans, horribly mutilated, his body cut down, and his bowels torn out, and left in that situation before life was extinct! The wife of Dr Harrison came passenger in the Invincible.

Naval Engagement. The Texian armed schr Invincible, Captain Brown, fell in with the Mexican schr Montezuma, at anchor off the Brasos Santiago. An action immediately took place, with a running fight of several hours, which terminated in the sinking of the Montezuma before she reached the shore to which she was running. When last seen her yards were under water. She was preparing to convoy to Galveston Bay about 2000 men; the expedition is now destroyed. The Invincible was some cut in her sails and rigging, but had not a man wounded. The fate of the Montezuma's crew is not known.

FOREIGN.

English papers have been received to the 7th of April.

England. Revenue.—The revenue accounts for the quarter ending the 5th of April, show an increase both in the quarter and the year.

It is gratifying to find this positive increase, notwithstanding the repeal of taxes and duties.

The Irish Municipal Reform Bill has passed the third reading.

Twenty four shops and houses were burnt in London on Saturday night, March 26.

The Dublin Election Investigation was proceeding. Individual votes were closely scanned, and on the 31st March Mr O'Connell's majority was narrowed down to 4.

France. It appears that all difficulty in relation to the payment of the American claim was not only removed, but that two thirds of the money had been already paid, on the demand of the American bankers, Messrs. Roschild & Co. including all which is yet due, with the rest.

In France, as in England, the moment a slave sets his foot on the soil, he becomes a free man; but hitherto, when any of these slaves have returned to the French colonies, they have been considered as again falling back into a state of slavery. On Friday, however, an Ordonnance was signed by the King declaring that all slaves coming into France with the consent of their masters, obtain their full and perpetual emancipation.

The French Government has issued a decree forbidding the exportation of arms and ammunition from France, except under special license: the object is to prevent Don Carlos from receiving his supplies from that country.

Some excitement has been produced in Paris by a proposal of the Minister of Finance to the Chamber of Deputies, to subject the manufacture of beet root sugar to a duty and to a long list of vexatious regulations.—It appears to be very generally disapproved, and it is not probable the present ministers will persevere in a project which might lead to a change in the Cabinet.

A petition is before the Chamber, to the effect that the family of Napoleon may be allowed to return to France.

The newly elected Spanish Cortes assembled at Madrid March 22. The Queen in person delivered a speech from the throne, and the members of the Chamber of Procuradores took the oath. M. Mendizabal continues to act in the capacity of Prime Minister.

Spain.—The accounts from the armies in the north of the Peninsula present nothing of a decisive character. The army of Don Carlos still retains all its important positions. Capt. Lord John Hay, commanding the British squadron on the coast, has especially notified the Queen's General that he has received instructions from his government to co-operate with him to the utmost of his power, in the measures requisite for putting down the insurrection.—It is positively said that M. Mendizabal can command a majority in the Chamber of Procuradores; he has, however, not yet filled up the vacant places in the Ministry.

Lima.—*The Usurper Salaverry Defeated and taken Prisoner.* By a letter from our correspondent at Payta, March 21, 1836, we have the important information that the civil war in Lima has terminated by a pitched battle, Feb. 7th, on the height of '*Alto de la Luna*' near Arequipa, in which the army of Salaverry was completely routed, and he taken prisoner while attempting to make his escape to Islay, on the sea coast, where his vessels of war were assembled. He had 25,000 [2500?] men, while Santa Cruz numbered 6000, composed of Peruvians and Bolivians. The battle lasted seven days, when Salaverry, after repeatedly repulsing the assaults of Santa Cruz, was ultimately compelled to yield, from fatigue and exhaustion, to an overwhelming force.

On the 18th of February, Salaverry, together with his Generals and Colonels Fernandini, Picoaga, Moya, Cardenas, and five others, were shot.

Eighty more of his officers were sentenced to be shot, and about one hundred more condemned to hard labor, in chains, for three years, on the public works of Peru:—*N. Y. Star.*

A public addrress in behalf of the *Unitarian Book and Pamphlet Society* will be delivered by Rev. Mr Lothrop of this city in Dr Channing's church, on Sunday evening, the 22d inst, commencing at half past 7 o'clock. A collection will be taken up, and the friends of liberal Christianity and all those who have been recently informed of the operations and intentions of the Society, are particularly invited to be present.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. would remind the Officers of all the Auxiliary Societies of the importance of closing all unsettled accounts with the Treasurer of the Parent Association before the Anniversary, on the 24th instant, with reference to his annual report.

THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS will hold its annual meeting on Wednesday the 25th Inst. at half past 3 o'clock P. M. in the room of the Supreme Court, in the Courthouse, School Street,

The annual sermon will be preached in Bratle-St Church, on Thursday the 26, at 11 o'clock A. M. by the Rev. Brown Emerson DD. of Salem-

G. W. Blagden Scribe.

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSCCIATION.

The Anniversary of the A. U. A. will be celebrated on Sunday evening the 24th instant. The meeting for business will be held in the Berry Street Vestry at 6 o'clock. The services in the Church will commence at 7 o'clock. There will be a Report from the Executive Committee, and Addresses by distinguished gentlemen.

Charles Briggs, *Gen. Sec. A. U. A.*

MARRIAGES.

In Walpole, by Rev. Mr Storer, Mr Smith Gray to Miss Elenor M. Kearns.

In this city, on Monday morning, at Park street Church, by Rev. Mr Winslow, Francis Alexander, Esq. to Miss Lucia Gray Swett, daughter of Samuel Swett, Esq.

On monday morning, by Rev. Mr Hill, of Worcester, Mr Wm. C. Swan, merchant of that place, to Miss Margaret H. Bradley, of this city.

In Cambridge, by Rev. Mr Newell, Mr John Palmer to Miss Lydia W. Holmes.

In Manchester, 5th inst, Rev. John N. Goodhue, [illegible]

In Andover, Mr Wm. Blanchard, Jr. of Boston, to Miss Caroline M. daughter of Rev. Aaron Green.

DEATHS.

At Silver Creek, N. Y. suddenly Mrs Betsey wife of Capt. Asa Whitney; and daughter of Capt Abram Child, late of Groton aged 54.

In South Reading, on the 27th ult, Hon. John Hart, for many years a respectable physician in that place and formerly a member of the Mas-achusetts Senate. In the 84th year of his age.

In Newport R. I. William Ellery Esq., one of the most respected inhabitants of the place.

SUNDAY SCHOOL MANUALS &C FOR 1836.

ALLEN'S QUESTIONS—1st 2d and 3d parts, separate

Worcester Association Catechism	
Channing's	do
Carpenter's	do
Geneva	do 3d part
Adams' Letters on the Gospels	
Dabney's Annotations	
Kenrick's Exposition 3 vol	
Calmet's Dictionary—also abridgement	

—Also the following New Manuals—
The first Book for Sunday Schools
Barnes's Notes on the Gospels &c.

B. H. GREENE, 124 Washington st.
m 14 3t

EMERSON'S INTRODUCTION to the National Spelling Books, with easy and progressive Reading Lessons; for the use of Primary Schools. A new stereotype edition, revised and enlarged, by B. D. Emerson, Author of the National Spelling Books.

In consequence of the increasing use of the New National Spelling Book, the Author has thought best to revise this work; and by adding a few pages and making slight alteration in a few others, to render it a suitable introduction to both his Spelling Books. In doing which none of the reading Exercises have been altered, and so inconsiderable were the changes necessary to be made in the spelling columns, that teachers will experience little or no inconvenience in using this improved edition in the same class with former editions of this Book.

This day published by RUSSELL, SHATTUCK & Co. School Book Publishers. m 7

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Summer Term of this Institution will commence on Tuesday June 7th. The female department will continue under the care of Miss Caroline Gleason, subject to the general superintendance of the Principal. The writing department will be under the care of Mr Amiel W. Whipple, whose chirography is surpassed by few, if any, in elegance, and for which branch there will be no extra charge.

Tuition in English branches $3, per quarter, Languages $5. Board from $1,50 to $1,75 per week.

While Mr Allen tenders his grateful acknowledgements to his patrons and friends for past favors, he hopes the superior local advantages of his commodious establishment, joined to his efforts for the moral and intellectual improvement of his pupils will insure a continuance of that patronage hitherto so liberally bestowed.

Northfield May 1836

FINSBURY LECTURES—No. 1. This day published, by JAMES MUNROE & CO., Finsbury Lectures—The Morality of Poverty, by W. J. Fox, from the fourth London edition. The series of Lectures, of which this is the first, was delivered in the chapel in South-place, Finsbury London, by the Rev. W. J. Fox, so well known for his Sermons on various subjects, many volumes of which have been published in this country, and have had an extensive sale. The general subject of the Lectures, is 'Morality; as modified by the various classes into which Society is divided.' They have been submitted to the inspection of several gentlemen here, and their approval and recommendation have induced the publishers to issue them in a cheap form, for general circulation. They will appear at intervals of about two weeks, and will embrace the following subjects:—1. The Morality of Poverty; 2. Aristocratical and Political Morality; 3. Morality of the Mercantile and Middle Classes; 4. Military Morality; 5. The Morality of the Legal Profession; 6. Morality of the Press; 7. Clerical Morality. m 14

CONTINUATION OF THE LIST OF NEW BOOKS FOR S. S.

THE subscriber has the pleasure of announcing the third number of the list of new Books, which have been received since the last advertisement. He would here take the liberty of saying that he has procured these books at great trouble, and expense, in order that the character of them may be in a great measure relied on. Therefore if any of his neighbors should again assume the easy task of copying them into the Register entire, he cannot be responsible for any sectarian or objectionable ones, that may be afforded to them. BENJAMIN H. GREENE,
124 Washington St. Corner of Water St.

No. 3.

The Beautiful City.
The way to do good, by Jacob Abbot, (just out.)
Ann Connoner.
George Allen, the only son.
Social Services, by Rev. F. W. P. Greenwood.
Memoirs and Poems of Phillis Wheatley.
Sacred offering.
Marcus Aurelius, by Mrs Sigourney.
Draper's natural Philosophy, designed to illustrate the perfection of the Deity, and to expand the youthful mind.
Temperance Anecdotes.
Jane Baily, or Recollections of a Home Missionary.
The Farm House.
Memoir of S. Osgood Wright.
Domesticated Animals.
Prose and Verse.
Sedgewick's Tales and Sketches.
German Parables.
The Key to Knowledge.
Letters from Caroline Westerly, or the young Traveller from Ohio.
China and the English.
Tales and Essays, by Mrs Sigourney.
The Unveiled Heart, by the Author of Annette Warrington.
The Hamlets, by Miss Martineau.
Miscellanies, by H. Martineau.
Memoirs of M. and H. Flower.
Love of Jesus.
Woodland Cottage; or the Parent's conversations about Bees, Ants, Dogs, Paper, Silk-worms, fruits, Tea, Coffee, Glass, &c. &c.
Sketch of the Reformation, being Vol. 4th Ware's Sunday Library.
The Morning Walk.
The Evening Walk.
History of Robert Benton, or let it alone till tomorrow.
The reformed family.
Little Robert's first day at the Sunday School.
The good Resolution.
Praise and Blame
Biblical Antiquities 2 vols. a book for Sunday School Teachers

N. B. all the above are bound books
—For sale as above—
Punctual attendance Cards
Class books, for Teachers, &c.

By preserving these lists as they appear, those who wish for information relative to the best books for Sabbath Schools will be able to obtain it.

Books found imperfect, or objectionable, will be exchanged.

In Press—a new edition of the Memoir of Ann L. Boutelle.

2 wis May 14th 1836

SABBATH SCHOOL BOOKS.

JAMES MUNROE & Co. have for sale the following with many other approved Juvenile books for Sabbath Schools.

Words of Truth,	by Mrs Follen	
The Well spent Hour	do	
Sequel to	do	do

The Skeptic
Home by Miss Sedgewick
Gleams of Truth by Dr Tuckerman
The Backslider, by ****
House I Live in, by Dr Alcott
Collin Reynolds
Memoirs of Anne Boutelle
Life of the Savior written by Rev. Henry Ware Jr 2d ed.
Life of Howard by Mrs John Farrar
Palestine or the Holy Land by Rev. S. G. Bulfinch
History of the Reformation by Rev. T. B. Fox
The Farm Yard 1 vol 16mo.
Peep of day 1 vol 16mo.
The Hamlets by Miss Martineau
Poor but Happy 1 vol 16mo.
The Village Blacksmith
Biographical Sketches of the Fathers of New Eng.
Rich Boys and Poor Boys, by Mrs Hoflnd, (now in press.)
Poor but Happy, or, the Villagers of Ban De La Roche
Sketch of my Friend's Family
Hebrew Customs
The Shepherd of Salisbury Plain, new edition
The Good Son
The Autumn Walk
Amelia Finley; or the careless Reading of the Bible Reproved
The Errand Boy
The Parent's Present
Ellen and Mary, or the advantages of Humility
The Happy Valley
Happy Days
Sister's Gift 2 vols.
Patrick Clary, or the Young Irish Emigrant
The Carter Family, or nine pence a week is how much a year
Mary Smith, or the poor little girl who knows how to do good
Memoir of Ann L. Boutelle
The Carpenter's Children, a N. E. story
The Carpenter and his family
The Village Boys; or stories to persuade boys not to quarrel
Down the Hill, by old Harlo
Religious Consolation
Wayland's Moral Science, abridged
Holiday Present, being a variety of stories
Stories and Hymns for little Children
The Lark's Nest
George and Lucy, or Self Denial
The Disobedient Children Punished
The Boy in Prison
Touch not— Taste not
The Best Friend
The Monkey
The Cloud; or look beyond it
The Glow worm
The Bow in the Cloud
The Busy Bee
The Rusty Needle
The little Scholar Learning to Talk
Missionary Voyages
Bible Pictures
Simple Rhymes for Little Children
A Picture Book, for little Boys and Girls
The Haymakers
Scenes in Childhood
The Morning Ride
Nursery Lessons
History of Thomas and Joseph
Narrative of Emily Graham
Pictures of John and George
Children who lived by the Jordan, by Miss Martineau. m 7

WEEKLY LIST OF NEW BOOKS.

THE Hamlets, by Miss Martineau—1 vol 16mo.
The Way to do Good, by Abbot, 1 vol. 12mo.
House I Live in, 1 vol. 16mo.
Dr Bedell's Works, 2 vols. 8vo.
Poems of William B. Tappan, not contained in a former volume
Lacon, new Edition—Or many Things in few words; addressed to those who think; by the Rev. C. C. Colton, A.M.
The Bridal Gift, bound in watered silk variety of colours
Miss Beecher's Letters on the Difficulties of Religion.
Poor but Happy.
The Village Blacksmith.
The Farm Yard.
Peep of Day
Paris and Parisians, by Mrs Trollope, 1 vol. 8vo.
Terrible Tractoration and other poems, 1 vol. new ed.
Biographical Sketches of the Fathers of New Eng.
The Empress, a novel, by G. Bennett, author of the Albanians
Didactics, Social, Literary, and Political, by Robert Walsh, 2 vols.
A Treatise on Special and General Anatomy, by Wm. E. Homer, M.D. 2 vols.
The Young Mother, or Management of Children in regard to Health; by William A. Alcott; author of the Young Man's Guide, &c.
The Disinherited and the Ensnared, by the authoress of Flirtation, 2 vols.
The Self Condemned, 1 vol. 12mo.
The Early History of Narragansett 1 vol. 8vo.
For sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. may 7

HUG'S INTRODUCTION TO THE NEW TESTAMENT. Translated from the third German edition; by David Fosdick, Jr., with Notes, by M. Stuart, Professor of Sacred Literature in the Theological Seminary, Andover.

The Bible Atlas, or Sacred Geography delineated, in a complete series of Scriptural Maps, drawn from the best authorities, ancient and modern; by Richard Palmer; revised and compared with the most recent authorities, by Geo. Bush, Prof &c. N. Y. City University, New-York.

Ups and downs, in the life of a distressed gentleman, by the auther of Tales and Sketches, such as they are.

New Universal Gazetteer. A new Universal Gazetteer, containing a description of the prindipie Nations, Empires, Kingdoms, States, Provinces, Cities, Towns, Forts, Seas, Harbors, Rivers, Lakes, &c. &c. of the known world; with an account of the extent, boundaries and natural productions of each country, the government, customs, manners, &c. of the inhabitants, the various historical events by which they have been distinguished—originally compiled by R. Brooks, M. D.; the whole remodlled, and the historical and statistical department brought down to the present time—by John Marshall, Esq.

Dick's Christian philosopher—a new edition.

Just published, for sale by James Munroe & Co. Washington-St. M. 14

MIDDLESEX HIGH SCHOOL IN CAMBRIDGE. This school is to be opened for Young Ladies, on Monday the 6th day of June next, in the House formerly the Mansion-House of Judge Dana, and lately owned and occupied by Bishop Hopkins. The Trustee of the above School have engaged an experienced and successful teacher, Mr David Mack, now Preceptor of Friends Academy at New-Bedford, as Preceptor. Applications for the admission of pupils may be made to either of the Trustees, viz. J. T. Buckingham, Isaac Livermore, A. B. Muzzey, R. M. Hodges, Charles Everett, Aaron Rice, J. B. Dana, J. L. Brigham, or to SIDNEY WILLARD, Pres. of the Trustees.
Cambridge, April 27, 1836.

TERRIBLE TRACTORATION.

TERRIBLE TRACTORATION and other Poems, by Christopher Caustic, M D., Third American Edition. Just received by James Munroe and Co. Boston Bookstore, 134 Washington st. apr 30

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington street. On Spirituality of Character. By E. Q. Sewall. Being No. 102, 1st series of the Tracts of the American Unitarian Association. m7

VIEWS OF THE WORLD FROM HALLEY'S COMET. A Discourse delivered in Paradise street Chapel, Liverpool, September 27, 1835, by James Martineau—third edition, for sale by RUSSELL, SHATTUCK & Co. m7

SUNDAY SCHOOL BOOKS, BIBLES &c.

J. DOWE, 130 Washington street, has just received an assortment of Sunday School library and Juvenile Books—Polyglott Bibles and Testaments, some in rich bindings—Bible Atlases: Sunday school Maps—Maps of Palestine on rollers. Also a variety of Juvenile Books and Testaments which will be sold at reduced prices for gratuitous distribution.

LECTURES ON SKEPTICISM, delivered in Park Street Church, Boston, and in the second Presbyterian Church, Cincinnati, by Lyman Beecher, D. D. President of Lane Seminary; third Edition—for sale by RUSSELL, SHATTUCK & Co. may 7

MEMOIR of the Rev. Gregory T. Bedell D. D. Rector of St-Andrews Church, Philadelphia, by Stephen H Tyng. Second Edition, enlarged and improved. For sale by RUCSELL, SHATTUCK & Co may 7

THE POEMS of William B. Tappan, not contained in a former volume.—For sale by RUSSELL, SHATTUCK & Co, may 7

RELIGIOUS CONSOLATION.

SELECTIONS Illustrating the Christian Faith and the doctrine of Immortality &c. with an Introduction by Rev. E. S. Gannett.

—Also—
The Sacred Offering by Mrs Jevons.
A Book for the Sunday School Teacher.
This day published by J. Dowe, 130 Washington street. a 9

RICH AND POOR BOYS.

THE Subscriber has in Press, a new work, entitled 'Rich Boys and Poor Boys,' by Mrs Hofland; to be out in about a fortnight.
BENJ. H. GREENE, 124 Washington st.
a 23 3t

LACON, NEW EDITION.

LACON, or Many Things in Few Words; addressed to those who Think. By Rev C. C. Colton, A. M. For sale by Munroe and Co.
Boston Bookstore 134 Washington st. apr 30

THE WAY TO DO GOOD—just received by JAMES MUNROE & CO. The way to do Good, by Jacob Abbott, author of Young Christian, Corner Stone, &c. Boston Bookstore, 134 Washington st. apr 30.

A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A reasonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

TRUSS MANUFACTORY.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞ Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
a 23 tf

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SHATTUCK & Co. f27

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

SELECT THOUGHTS ON RELIGIOUS SUBJECTS, by the late Rev. Roland Hill, A. M., from the London edition, for sale by
a16 JAMES MUNROE & CO.

POETRY.

FOR THE REGISTER AND OBSERVER.

DEDICATION HYMN.

Glorious God! Thy bright dominions
  Stretch beyond the reach of thought,—
Vain by seraph's strongest pinions
  Space unfilled by thee were sought.
Yet with man, the frail and mortal,
  Gracious dost thou deign to dwell,
And Earth's many a shrine and portal
  Thy peculiar presence tell.

On Moriah's ancient mountain
  First thy chosen temple rose,
And salvation's healing fountain
  Gushed for human sins and woes;
Quenched though Judah's light in mourning,
  Mute the song of Zion's fane,
Purer beam for us is burning,
  On our harps a worthier strain.

Still thine ear of Mercy bendeth,
  Blessings still dost thou proclaim
Wheresoe'er the song ascendeth
  In the Man of Calvary's name.
In his name we now adore Thee,
  In his name this house we rear,—
Here true vows be breathed before thee,
  Hymned most cordial praises here.

Be the fires of this, thine altar,
  Kindled from the fount above,
And the prayers, thy children falter,
  Full of Faith and holiest Love.
Richest blessings may they gather
  From thy love's full treasury poured,
Bending to one common Father,
  Reverencing one common Lord.

Stateliest temples Time hath riven,
  This must stoop when Time commands,—
Look we, then, above the Heaven
  To a 'world not made with hands.'
When beyond that blue expansion
  Our unfettered spirits fly,
God! be ours that glorious mansion
  Time and Death sweep harmless by!

D. H. B.

MUSINGS IN THE TEMPLE OF NATURE

Man can build nothing worthy of his Maker:
  From royal Solomon's stupendous fane,
Down to the humble chapel of the quaker,
          All, all are vain!

The wonderous world which He himself created,
  Is the fit temple of creation's Lord;
There may his worship best be celebrated,
          And praises pour'd

Its altar—earth; its roof, the sky untainted;
  Sun, moon, and stars, the lamps that give it light,
And clouds, by the celestial artist painted,
          Its pictures bright.

Its choir, all vocal things, whose glad devotion,
  In one united hymn is heavenward sped,
The thunder-peal, the winds, the deep-mouth'd ocean,
          Its organ dread.

The face of nature, its God-written bible,
  Which all mankind may study and explore,
While none can wrest, interpolate, or libel
          Its loving lore.

Hence learn we that our Maker, whose affection
  Knows no distinction—suffers no recall,
Sheds his impartial favor and protection
          Alike on all.

Thus by divine example do we gather,
  That every race should love alike all others,
Christian—Jew—Pagan, children of one Father,
          All, all are brothers.

Conscience, heaven's silent oracle, th' assessor
  Of right and wrong in every human breast,
Sternly condemns th' impenitent transgressor
          To live unblest.

The pious and the virtuous, though assaulted
  By fortune's frown, or man's unjust decrees,
Still in their bosoms find a pure, exalted,
          Unfailing peace.

Hence do we learn that harden'd vice is hateful,
  Since Heaven pursues it with avenging rod,
While goodness, self rewarded, must be grateful
          To man and God.

O thou most visible but unseen teacher,
  Whose finger writes its lessons on our sphere!
O thou most audible, but unheard preacher!
          Whose sermons clear

Are seen and read in all that thou performest,—
  Wilt thou look down and bless, if, when I kneel,
Apart from man-built fanes, I feel the warmest
          And purest zeal?

If in the temple thine own hand hath fashion'd,
  'Neath the bright sky, by lonely stream or wood,
I pour to thee, with thrilling heart empassion'd,
          My gratitude;—

If in thy present miracles terrestrial,
  Mine eyes behold, wherever I have kneeled,
New proofs of the futurity celestial
          To man revealed;—

If, fearing The, I love thy whole creation,
  Keeping my bosom undefiled by guilt,
Wilt thou receive and bless mine adoration?
          Thou wilt! Thou wilt!

MISCELLANEOUS.

SUNDAY IN THE COUNTRY.

BY W. HOWITT.

But let us away into the far, far country! Into the still, pure, unadulterated country. Ah! here indeed is a sabbath! What a sunny peace, what a calm yet glad repose, lies on its fair hills; over all its solemn woods! How its flowery dales, and deep secluded vallies, reflect the holy tranquillity of heaven! It is morning, and the sun comes up the sky as if he knew it was a day of universal pause in the workings of the world; he shines over the glittering dews, and green leaves, and ten thousand blossoms; and the birds fill the blue fresh air with a rapture of music. The earth looks new and beautiful as on the day of its creation; but it is as full of rest as if it drew near its close,—all its revolutions past, all its turbulence hushed, all its mighty griefs healed, its mysterious destinies accomplished; and the light of eternity about to break over it with a new and imperishable power. Man rests from his labors, and every thing rests with him. There lie the weary steeds that have dragged the chain and smarted under the lash; that have pulled the plough and the ponderous wagon, or flown over hill or dale at man's bidding; there they lie on the slope of the sunny field; and the very sheep and cattle seem imbued with their luxurious enjoyment of rest. The farmer has been walking into his fields, looking over this gate and that fence, into enclosures of grass mottled with flowers like a carpet, on rich green corn growing almost visibly, at his cattle and the shady quiet of his house. And it is a shady quiet. The sun glances about its porch, and flickers among the leaves on the wall, and the sparrows chirp, and fly to and fro: but the dog lies and slumbers on the step of the door, or only raises his head to snap at the flies that molest him:—the very cat coiled up on a sun-bright border in the garden, sleeps voluptuously;—within, all is cleanness and rest. There is none of the running and racketing of the busy week day: the pressing of curds, and shaping and turning of cheese; the rolling of the barrel churn, the scouring of pails; the pumping, and slopping, and working and chattering, and singing, and scolding, of dairy maids; all that can be dispensed with of these matters, is dispensed with; and what must be done, is done quietly, and is early away. There is a clean, cool parlor; the open window lets in the odor of the garden,—the yet cool and delicious odor, and the hum of bees: flowers stand in their pots in the window; gathered flowers stand on the breakfast table, and the farmer's comely wife,—already dressed for the day—as she sees him come in, sits down to pour out his coffee. Over the croft-gate, the laborers are leaning, talking on the last week's achievments, and those of the week to come; and in many a cottage garden, the cottagers with their wives and children, are wandering up and down, admiring the growth of this and that; and every one settles in his own mind, that his cabbages and peas, and beans, are the best in the whole country, and, that as for currants, gooseberries, apricots, and straw berries, there never was such crops, since trees and bushes grew.

But the bells ring out from the old church tower. The parson is already issuing from his pleasant parsonage; groups of peasantry are already seen streaming over the uplands towards the village; in the lanes gay ribbons and Sunday gowns glance from between the trees; and every house sends forth its inhabitants to worship. Blessings on those old gray fabrics that stand on many a hill, and in many a lowly hollow, all over this beloved country; for much as we reprobate that system of private or political patronage by which unqualified, unholy, and unchristian men have sometimes been thrust into their ancient pulpits, I am of Sir Walter Scott's opinion, that no places are so congenial to the holy simplicity of Christian worship as they are. They have an air of antiquity about them,—and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that it is not our abiding place. Those antique arches, those low massy doors, were raised in days that are long gone by; around those walls, nay, beneath our very feet, sleep those who, in their generations, each in his little sphere, helped to build up England to her present pitch of greatness. We catch glimpses of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amid our growing knowledge, and its inevitable remodelling of the whole frame work of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to king and country, out of the ignorance and blind superstition of the past. Therefore it is that I have always loved the church—that I have delighted to stroll far through the summer fields, and hear still onward their bells ringing happily, to enter and sit down among its rustic congregation, better pleased with their murmur of responses, and their artless but earnest chant, than all the splendor and parade of more lofty fabrics.

But Sunday morning is past; and afternoon is rolling away; but it shall not roll away without its dower of happiness shed on every down, and into every beautiful vale of this fair kingdom. Closed are the doors of the church, but opened are those of thousands and tens of thousands of dwellings to receive friends and kindred. And around the pleasant tea-table happy groups are gathering in each other's house, freed from clinging, pressing, enslaving cares of the six days; and sweetly, and full of renewing strength to the heart does the evening roll away. And does it not roll as sweetly where, by many a cottage door the aged grandfather and grandmother sit with two generations about them, and bask in another glorious sabbath sunset? And is it not sweet where friends stroll through the delicious fields, in high or cheerful talk; along the green lane, or broom-engoldened hill-side; or down into the woodland valley, where the water runs clear and chimingly, amid the dripping grass and the brooklime, and the yellow beams of the descending sun glance serenely among the trees? And is it not sweet where, on some sequestered stile, sit two happy lovers; or where they stray along some twilight path, and the woodbine and the wild-rose are drooping their flowery boughs over them, while earth and heaven, supremely lovely in themselves, take new and divine hues from their own passionate spirits; and youth and truth are theirs; the present is theirs in love; the future is theirs in high confidence;—all that makes glorious the life of angels is theirs for the time? Yes! all through the breadth of this great land,—through its cities, its valleys, its fair fields,—its liberated millions are walking in the eye of heaven, drinking in its sublime calm, refreshed by its gales, soothed by the peaceful beauty of the earth. There is a pause of profound, holy tranquillity, in which twilight drops down upon innumerable roofs, and prayers ascend from countless hearths, in city and in field, on earth and mountain, and then—'tis gone: the Sabbath is ended.

But blessings, and ten thousand blessings, be upon that day; and let myriads of thanks stream up to the throne of God for this divine and regenerating gift to man. As I have sat in some flowery dale, with the sweetness of May around me, on a week-day, I have thought of all the millions of immortal creatures toiling for their daily life in factories and shops, amid the whirl of machinery, and the greedy cravings of mercantile gain, and suddenly this golden interval of time has lain before me in all its brightness,—a time, and a perpetually recurring time, in which the iron clasp of earthly tyranny is loosed, and Peace, Faith, and Freedom, the angels of God, come down and walk once more amongst men!

Ten thousand blessings on this day, the friend of man and beast. The bigot would rob it of its healthful freedom, on the one hand, and coop up man in his work-a-day dungeons, and cause him to walk with demure steps and downcast eyes; and the libertine would desecrate all its sober decorum on the other. God, and the sound heart and sterling sense of Englishmen preserve it from those evils. Let us still avoid Puritan rigidity and French dissipation. Let our children and our servants, and those who toil for us in vaults, and shops, and factories, between the intervals of solemn worship have freedom to walk in the face of heaven and the beauty of earth, for in the great temple of Nature stand together—Health and Piety. For myself,—I speak from experience,—it has always been my delight to go out on a Sunday, and, like Isaac, meditate in the fields, and especially in the sweet tranquillity, and the gathering shadows of evening; and never, in temple or in closet, did more hallowed influences fall upon my heart. With the twilight and the hush of earth a tenderness has stolen upon me; a desire for every thing pure and holy; a love for every creature on whom God has stamped the wonder of his handiwork; but especially to every child of humanity; and then have I been made to feel that there is no oratory like that which has heaven itself for its roof, and no teaching like the teaching of the Spirit which created and still overshadows the world with its infinite wings.

BEET ROOT SUGAR.

Letter of Mr Isnard, French Consul, to the President of the Massachusetts Society for promoting Agriculture.

Sir,—As you have expressed a wish that the cultivators of this country might be generally informed of the principal observations made in France upon the culture of Sugar Beet, and also what benefits they might derive by the making of Sugar; and for my own part being desirous of fulfiling the promise I made to the puplic, in my first communication on the above subject, to give further information when called for; I have now the honor to transmit to you the following, which appears to me sufficient for the present, being ready at any time to enlarge on the subject if required.

The variety of Beet to which the Sugar manufacturers now give the preference is the white Beet, (*Beta alba*) imported into France from Germany; next to it is the yellow Beet, (*Lutea Major.*) The first ought to be preferred in this climate, as it stands better against frost and rotting. This variety must not be confounded with another very similar, called in French *Disette*, Scarcity Root, (*Beta Silvestris*) also white, though very often striped red and white; this last is a great deal larger, more watery, but deficient in sugar.

The choice of the best Beet will not suffice; care ought to be bestowed on the cultivation, in order to enhance and to perfect its saccharine principle, and even facilitate the several processes for obtaining the Sugar.

Deep, light, rather sandy, but rich soil is the first requisite to raise an abundant crop of Beet, of good quality. Beets raised on a field newly manured have proved to contain salts detrimental to sugar, and which increase the difficulty of obtaining it. Good pasture land, not marshy, broken up and planted with Beet, produces the most saccharine roots. The transplanting has been discontinued as more expensive, less certain, and the young plants so transplanted producing roots less perfect in shape, a matter of some consequence, owing to the subsequent mechanical operations those roots are to be submitted to; and also owing to the aptness of the plant so transplanted to rise out of the ground while growing, which causes a great loss to the sugar manufacturer, since it has been proved by analysis that the portion of the root so exposed to light and air, is far from being so rich with sugar as the part which is under ground; hence the necessity of hoeing and earthing up the roots. Seeds ought to be laid in rows at two feet apart, that distance will allow us to perform the weeding, the hoeing and the earthing up easily, by means of a proper hoe or plough, drawn by a horse, now generally used in France.

The gathering offers nothing particular; care ought to be taken not to hurt the roots; they should be deprived of their small fibrous roots, and also of all the green part of their top to which the leaves adhere.—The stowing of a large quantiy of Beet deserves the greatest consideration, in order to prevent their heating; for if they vegetate the saccharine principle enters into new combinations, and sugar can no longer be obtained with the same profit.

In Germany the leaves are carefully dried and used as a fodder for cattle. In France the leaves not immediately used are left on the ground as manure.

The expenses attending the cultivation of one acre of land planted with Beet, will vary according to circumstances; every farmer is to judge for himself.

The quantity of Beet gathered on one acre will also vary even from 300 to 500 bushels. A respectable farmer of this country has assured me, that 600 bushels would not be considered an extraordinary crop on a rich soil and with proper management. Nothing in this remark ought to surprise us, for admitting the roots at 2 feet apart, 11,000 roots will be gathered on an acre. The average weight of each may be 3 1-4 lbs. In fact, many will weigh as much as 8 lbs. each, and a few as much as 12 lbs. each. In the following calculations, I take for granted 350 bushels as the average crop of one acre, a bushel of Beet to weigh 60 lbs.

As to the benefits that a farmer will derive by the cultivation of one acre with Beet for the making of sugar, they can be stated as follows;

800 lbs. good Muscovado Sugar, valued at 8 cents per pound,	$64
50 gallons of molasses, good for distillers, at 16 cents per gall.	8
4 tons of pumice, a good food for cattle, $3 per ton,	12
1 ton dry leaves, or their value as manure,	5
Total,	$89

Owing to the want of skill and experience, I admit at only 4 lbs. the quantity of sugar obtained, though 5 lbs. is generally obtained, and even some manufacturers obtain as much as 7 lbs. of sugar for every 100 lbs. of beet. From this amount ought to be deducted about $5 for sundry ingredients for manufacturing purposes; also the cost of one cord of wood for fuel. The several operations will be performed by the farmer at his leisure time. The expenses for tools, apparatus &c. &c. can be valued at about $120; but should the works be enlarged so as to work a double or greater quantity, those expenses would by no means increase in the same ratio.

Should a company be formed to carry on conjointly the cultivation and the manufacture of sugar on a large scale, other benefits would be derived—1st. by the improving of a large tract of land. 2d. By the refining of the sugar at a trifling additional expense. 3d. By the fattening of cattle. 4thly. Getting the most of sugar at the least expense possible, by being enabled to secure the services of competent superintendants, and by making use of labor-saving machines moved by steam engines; all which I am ready to demonstrate on application made to me.

In my first communication on this subject, I have stated, that the pumice of beat was a better food for cattle than beets in their natural state; to this assertion objections have been made; allow me, sir, to support my position by a few observations more, inasmuch as they will impart a more correct knowledge of the benefits that can be expected by some new improvement in the process of making the sugar of beet.

By chemical analysis 100 lbs. of beet root prove to contain 85 to 90 lbs. of water, 6 to 11 lbs. of sugar, 1 to 2 lbs. ligneous substance. Pectic acid, albumic, salts, earth, together 2 to 2 1-2 lbs. The greater the proportion of water, the less is the proportion of sugar. The average quantity of juice obtained from 100 lbs. of beet is about 70 lbs.; the weight of the pumice left is 30 lbs. The quantity of sugar extracted from 100 lbs of good beet by those who are skilled in the process, is now 7 lbs.; but from 1 to 2 lbs. of it is mixed in with the molasses; then 4 lbs. of sugar are left in the 30 lbs. of pumice, consequently the pumice is proportionably more rich in saccharine principle than the beet. In its natural state the beet holds 85 per cent of water; the juice obtained from it holds 63 lbs. of water; then 22 lbs. of water remains in the 30 lbs of pumice, consequently in a less proportion than in the beet. This is not all, in the pumice the water is *almost solidified*, as it has been observed, by the pectic acid, which is combined with it, and contributes in a great measure to render the pumice so nutritous; if added to this, that the pumice is easily chewed and better digested, it is not surprising that cattle relish it more than common beet, and thrive exceedingly well when fed upon it.

The following is fact: the first year I manufactured sugar in France, I offered the pumice for sale for what milkmen were pleased to give; they soon finding the benefit derived from it, offered more for it than for common beets. Wishing to ascertain what price they were willing to pay for it, I asked as much as one half more than the price I paid for common beet (all by the weight,) and yet found a sale for it. They said that 100 lbs. of pumice went further than an equal weight of beet; that they were saved the trouble of washing and cutting them; that when feeding cows with pumice they could save the dry food they were obliged to give them, when feeding them with beet.

Should these observations, for which I beg your indulgence, be in any way deemed beneficial for the promotion of this new branch of agricultural industry in this country, they are, sir, at your disposal for whatever circulation you may be pleased to give them.

I have the honor to be,
  with the highest respect, sir,
    Your most obedient servant,
      MAX. ISNARD,
French Vice Consul for Boston.

To the Hon. TH. L. WINTHROP.
  Boston, April 25, 1836.

MILITARY GLORY.

Under this title we find in the Brunswick *Family Pioneer* a description of the *Military parade* (if so it may be called) of the students of Bowdoin college, which took place on the 3d inst., agreeably to the requisitions of a new law of the state of Maine. The following portions are extracted from the description.

Among the whole cavalcade, no two could be discovered, who corresponded either in equipments or apparel. 'Variety the spice of life' seemed to pervade the whole. Some were painted, some were smutted and some tattoed. Some countenances were half hid in formidable whiskers of every shade and hue; some leered in paint, some frowned in fiery mustaches, some grinned in masks, and some squinted and bobbed in huge wooden spectacles and leather goggles.

Equal variety was exhibited in their headdress. One stooped beneath a broad brimmed beaver, another strutted under a smart cocked hat,—this one wore a conical paste-board cap fluttering with ribbons and tassels,—that an helmet of birch-bark, with a pine-bough crest nodding terribly above it. Plumes of hair, of feathers, of old ropes, of old brooms and brushes, rose nodding from tin scull-caps, or hung dangling from paper caps, and huge chapeaux de bras.

Upon the backs of most of this variegated army, were pasted, pinned or sewed, knapsacks with various devices and mottoes. 'Spirit of '76,' 'Science degraded,' 'Spirit of '36,' 'Luncheon Department,' 'Democracy triumphant!' were some that I noticed. 'A plague upon sighing and grief, it blows a man up like a bladder,' was pinned to the back of a short, strutting fellow, holding up his belly with both hands.

In their arms, too, the same fantastic taste displayed itself. Some brandished huge wooden claymores and crooked cimeters; some shouldered rusty guns and ponderous handspikes. Above the motley ranks, gleamed pole-axes and hatchets, case knives, and bayonets affixed to long poles, wooden spears, and old saws.

Every weapon, ancient or modern, offensive or defensive, might here be seen. One might think the armory of some feudal lord had been robbed, to equip the thronging troop before him. In fine they appeared to be an assemblage of the different nations of the earth; every tribe and every clan was represented. The stunted Laplander, the dusky African, the furred Esquimaux, the tawny Indian, and the tattoed South Sea Islander, all were there.

The army thus equipped were marshalled under their respective leaders and banners. First came the Pandean, and Pandowdy musical Bands following the banner of '*The De'il cam' fiddlin' through the Town*,' painted and inscribed. Next the Medical Class under the Armed Skeleton, with the motto '*Magna est Medicina et Prevalebit.*' The Seniors and Juniors followed with a Military Officer in full uniform, riding a bristling swine and maintaining his position by holding on to his ears with both hands, and above it, 'BOWDOIN'S FIRST HEAT.' The Sophomores under the Goddess of Victory and Death, with the motto '*Dulce est pro patria mori*;' and the Freshmen with a rampant Jackass, and beneath him 'The Sage ASS *What* made the LAW;' brought up the rear.

Arrived at the place of parade, they are welcomed by thundering salutes, to the field. They are marched up in front of the Militia officer, under whose command they had been ordered to appear, and the order is given, 'Come forward and answer to your names.' The whole cavalcade press in one mingled mass before their terror-stricken commander. 'Answer to your names as they are called,' cries the captain, trembling with apprehension. The first name is called, 'Here!! here!' cry out the whole posse in a breath, and clanging horns add their chorus to swell the tumult, that rises on the air.—The second name; 'here! here!' reply all at once. 'Here,' roars the mounted Colonel kicking and spurring his Rozinante into the crowd; 'HERE I say, and if I am not, my horse is.' At length some degree of order is restored, and as name after name is repeated, step forth from the thronging crowd, fantastic figures, with a loud 'HERE' submit their varied equipments, to inspection. 'Mark him down, *no equipments*,' cries the Militia captain, turning to his clerk who with his official scroll stood half hid by a huge drum, around which the officers were gathered, grinning like bears at bay. The roll-call over, the captain issues the command '*Form a line*.' 'We have formed a line, but can't keep formed,' reply the raw recruits. '*Form a line, or March off the field!!*' [was given in an angry tone]. The Pandean and Pandowdy strike up a livelier tune, the *popular* officers take the command, and the whole body march off the scene of action, followed by the Quixotic commander flourishing a feather, and roaring as he adjusted his wooden goggles, '*Gentlemen! we must train!!*'

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.

2. *A Third Book for Reading and Spelling*; with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.* This work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

PARLEY'S HISTORIES.

1. *The First Book of History*, or History on the Basis of Geography (comprehending the countries of the Western Hemisphere,) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

"*The First Book of History, &c.*—This is truly an excellent work. The plan we think is new, and the execution good. It is geography and history combined; this union will be found to double the value of both."—*Vermont Chronicle.*

"This is decidedly the best historical work for children we have ever met with. It is filled with *ideas* instead of dates. Let every child study this book three months *in his own way*, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the senseless operation of committing to memory page after page of the tiresome treatises in common use."—*Brandon Telegraph.*

2. *The Second Book of History*; (comprehending the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps with steel plates, of the different countries. By the author of Parley's First Book of History.

Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. This is written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been.

Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.

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LIBERAL PREACHER.

JUST Published by DAVID REED, 147 Washington st. the Liberal Preacher for January, 1836 containig a Sermon by Rev. Ezra S. Gannett, of Boston.—'A Life of Prayer.'

WORKS IN PRESS.

JAMES MUNROE & Co. will publish the following new works in a few days—
History of the Reformation, 1 vol. 16mo
The Hamlets, by Harriet Martineau.
No. 6 Ware's Scenes and Characters.   a23

SARTOR RESARTUS.

THIS day published Sartor Resartus, in three books in one vol. 12mo. a few copies for sale at subscription price by James Munroe and Co. Boston Bookstore 134 Washington street.   April 9th.

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

Brougham's Natural Theology
Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
Catechism of Phrenology
Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz.
  Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phlegmasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
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Dewees' on Children
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Dewees' Medical Practice
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Syme's Surgery
Tweedie on Fevers
Thompson on Inflammation
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Aiken's Charles I.
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  his Fables, Phrases, Telemachus, and Genders,
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For sale, wholesale and retail, at moderate prices, and to the Trade at the Publisher's prices, by
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PIERCE'S SPHERICAL TRIGONOMETRY.

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Boston Bookstore 134 Washington st.   April 9th.

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FOR the Derby Academy, Hingham. Satisfactory testimonials in writing required. Applications may be made to Hon. James Savage Esq., Boston, or Martin Lincoln Esq., Hingham before the 18th May.

By order of Standing Committee.
CHARLES BROOKS, *Chairman.*
Hingham Apr. 9th. 1836.

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st.   tf   m 19

ALLAN'S LIFE OF SCOTT. Just received by James Munroe & Co., Life of Sir Walter Scott, with critical notices of his writings, by George Allan, Esq. Boston Bookstore, 134 Washington st.
a 23

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxonienses, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

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